

BOSTON REVIEW.

VOL. I. SEPTEMBER, 1804. No. XI.

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METEOROLOGT for SEPTEMBER.

D.	Cl.	Bar.	Th.	Wind.	Weather.	D.	Cl.	Bar.	Th.	Wind.	Weather.
1	8	30	74	W	Fair and clear.	16	8	29.9	72	SW	Fair.
	2	---	88	SE			2	29.8	86	---	
	ss.	---	82	S			ss.	29.7	77	S	
	10	---	74				10	---	76		
2	8	29.9	73	WSW	Fair and clear. At 5 P. M. short shower, with thunder and lightning. Heat lightning in the evening.	17	8	29.7	79	SW	Fair. After 2 P. M. showers the remainder of the day and evening.
	2	---	93	S			2	---	84	NNE	
	ss.	---	82	SW			ss.	29.8	67	---	
	10	29.8	77				10	29.9	64		
3	8	29.9	75	NW	Fair. Heat lightning in the evening.	18	8	30	54	NNE	Rainy morning. Cloudy all day.
	2	---	78	SSE			2	---	54	---	
	ss.	---	73	ENE			ss.	---	54	---	
	10	---	73				10	---	54		
4	8	30	74	NW	Cloudy morning. Fair day.	19	8	30	59	NNE	Cloudy most of the day. Some rain.
	2	30	81	N			2	---	62	E	
	ss.	30.1	72	E			ss.	29.9	60	E	
	10	30.2	67				10	---	60		
5	8	30.3	62	NW	Fair and clear.	20	8	29.9	54	NW	Cloudy. Frequent showers. Moonlight most of the evening.
	2	---	72	E			2	30	55	---	
	ss.	---	67	E			ss.	---	60	---	
	10	---	63				10	30.1	50		
6	8	30.3	62	W	Fair and clear.	21	8	30.2	50	NW	Fair and clear.
	2	30.2	72	E			2	30.1	66	SSW	
	ss.	---	69	SE			ss.	---	59	SW	
	10	---	64				10	---	53		
7	8	30.1	67	WSW	Fair and clear.	22	8	30	56	WNW	Fair.
	2	---	83	E			2	29.9	73	SW	
	ss.	30	79	S			ss.	---	65	---	
	10	---	72				10	---	60		
8	8	30	74	SW	Fair. Hazy.	23	8	30	57	NW	Fair.
	2	---	90	---			2	29.9	65	---	
	ss.	---	80	---			ss.	30	60	WSW	
	10	---	74				10	---	53		
9	8	30	74	WSW	Fair—some clouds.	24	8	30.1	49	NW	Fair and clear.
	2	---	80	E			2	---	65	N	
	ss.	---	72	ENE			ss.	---	58	NW	
	10	30.1	70				10	30.2	51		
10	8	30	74	WSW	Cloudy and misty in the morning. Fair after 9 A.M. Some clouds and considerable wind in the evening.	25	8	30.2	50		Fair.—Cloudy evening.
	2	29.9	89	WS			2	---	63		
	ss.	---	82	---			ss.	30.1	58		
	10	---	79				10	---	54		
11	8	29.9	78	E	Sun rose clear; afterwards a fine mist for an hour or two. After 10 A.M. fair till 3 P.M. then began a rain storm.	26	8	30	55	NE	Rainy till 2 P.M. Afterwards fair.
	2	29.8	76	NNE			2	29.8	57	N	
	ss.	29.9	61	NNW			ss.	29.7	56	NW	
	10	30.1	60				10	---	53		
12	8	30.3	56	NNW	Storm continued. Moderated latter part of the day. The wind has been very high during this storm, without a great quantity of rain.	27	8	29.8	57	NW	Fair and clear.
	2	---	57	NE			2	---	69	---	
	ss.	---	58	---			ss.	---	66	W	
	10	---	58				10	---	60		
13	8	30.2	64	NW	Cloudy with some showers before 2 P.M. After that, fair. Clear evening.	28	8	29.6	63	NW	Fair.
	2	30.1	69	WSW			2	---	70	NNW	
	ss.	30	70	SW			ss.	29.7	57	W	
	10	30.1	66				10	29.8	51		
14	8	30.1	68	NW	Fair. Some clouds.	29	8	29.8	45		Fair.
	2	---	74	SE			2	---	53		
	ss.	---	70	ESE			ss.	---	46		
	10	---	66				10	29.9	42		
15	8	30.1	66	SW	Fair.	30	8	29.9	44	SW	Fair.—Some clouds.
	2	30	82	S			2	29.8	50	NW	
	ss.	---	76	SSW			ss.	29.9	46	---	
	10	---	71				10	30	41		

THE
MONTHLY ANTHOLOGY.

SEPTEMBER, 1804.

FOR THE ANTHOLOGY.

THE STUDENT OF NATURAL
PHILOSOPHY.....No. I.

Boston, Sept. 14, 1804.

Mr. Editor,

HAVING long had a desire to gain some small acquaintance with natural philosophy, and having hitherto enjoyed few advantages for this purpose, I resolve to devote one evening of every week, ordinarily, through the ensuing season, to this pleasing and useful study. It is my wish to use your publication as the depository of such reflexions and experiments, as I may occasionally make. They will be extremely simple, and perhaps hardly worth your notice. If however they shall not be absolutely despicable, I will thank you to insert them, as they will serve as a sort of journal of my progress, and may stimulate me to persevere in my resolution. Possibly also a record of this kind may excite a philosophical taste in some young persons, among your readers, who, from this circumstance, may hereafter rise to a respectable emi-

nence in the knowledge of those general laws, by which the Creator governs the natural world. "It is supposed, that the fall of an apple to the ground directed Newton to the investigation and discovery of the law of gravitation; and that the sound of a smith's hammer gave to Pythagoras the first hint of his theory of music."

If you shall look for much order in my studies, you will be disappointed. I have many avocations, few books and fewer instruments, am sometimes ruled rather by caprice than system, and often overcome by lassitude and indolence. Here are sufficient reasons, why I should not be very methodical in my new pursuit. I will however engage, life and health being prolonged, to make you a weekly report of some sort or other; and if cares or pleasures should forbid me to study, and thus prevent me from furnishing you with an account of my own observations, I will at least send you the observations of others. Interspersed in the pages of old newspapers I frequently find recorded philo-

philosophical experiments, which deserve a less precarious existence, than what they there suffer. Some of these I shall henceforth rescue and preserve for you. For although many of your subscribers may value the Anthology as a *collection of flowers*, I, as a philosopher, should rather be pleased with it, as a *collection of facts*.

Since this is the first evening of my philosophical career, you cannot suppose that, after writing this introduction, and I think an introduction is the most difficult of any thing to write, I have any account to give you of my studies. My apparatus is yet in disorder. My books are not collected. I have not even determined with what author to commence, nor what part of the immeasurable field before me I will begin to explore. Accordingly I send you a piece of astronomical intelligence, which you must have seen in sundry of our late periodical publications, but which nevertheless I beg you to preserve.

H. C. S.

NEW PLANETS.

Two new planets have lately been discovered, one by Mr. Piazzi, at Palermo in 1801, which is called after the discoverer's name, "*Piazzi*;" the other by Dr. Olbers at Bremen, in 1802, which is called "*Pallas*."—Dr. Herschel has discovered that the real diameter of Piazzi is 162 miles, and that of Pallas 95 miles; of course they must be very small indeed, when compared with the other planets; he considers them of a different *species* from the known planets; in

their smallness and motion they resemble comets; but in clearness of light they resemble other planets; he supposes that many more such will hereafter be discovered, and places them under the title of *Asteroids*. These two new planets are visible only by glasses, and at certain seasons, hence a writer hazards a conjecture that they are planets belonging to, and revolving round the centre of some adjacent system, periodically becoming visible to the planets comprising ours.

— Sept. 21.

The week has revolved, Mr. Editor, and I am still unprepared for any recondite researches, and of course unable to furnish you with any original communications on philosophy. Towards executing my purpose, I find it necessary that my study should be fitted up in a new style; my book shelves must be removed to give place to shelves of a different size; and where pamphlets and manuscripts have formerly rested, I must now dispose my tubs, pumps, and retorts. But I have not forgotten my engagement. I send you an extract from the last Port Folio which I received (Vol. IV. No. 36, p. 282), a publication, so interesting for its papers of taste and elegant criticism, that, after reading it, I am sometimes tempted to abandon my purpose respecting the external sciences. The extract before you, it seems, is a translation from the French, and contains advice to a journalist on the subject of philosophy.

H. C. S.

PHILOSOPHY.

You possess a competent knowledge of geometry and physicks, to give an exact account of books of this kind; and you have enough of understanding and taste to speak of them with that art, which strips them of their thorns, without loading them with unbecoming flowers.

I would particularly advise you, when you shall make philosophical extracts, first to present to the reader a kind of historical abridgment of the opinions suggested, or of the truths established.

For example, is the question of the vacuum under discussion? Mention briefly the manner in which Epicurus thought he had proved it; shew how Gassendi rendered it more probable; expose to view the infinite degrees of probability, which Newton has added to this opinion, by his arguments, by his observations, and by his calculations.

Is a work on the nature of air under consideration? It is proper, in the first place, to shew that Aristotle and all the philosophers knew that it had weight, but were ignorant of the degree of that weight. A great number of ignorant persons, who are desirous of knowing at least the history of the sciences, men of the world, young students, will learn, with avidity, with what force of reason, and by what experiments the great Galileo combated the first error of Aristotle on the subject of air; with what art Torricelli weighed it, as we ascertain the weight of any thing in a balance; by what means its elasticity was discovered; and, finally,

how the admirable experiments of Hale and Boerhaave have discovered effects of air, which we are almost forced to attribute to properties of matter, unknown until our day.

Does a book, filled with calculations and problems, on the subject of light, make its appearance? How much pleasure will you afford to the publick, by exhibiting the feeble ideas entertained by eloquent and ignorant Greece on the subject of refraction; the opinion of the Arab Alhazen, the only geometrician of his time, respecting it; the conjectures of Antonio de Dominis; the system of Descartes, of which he made an ingenious and geometrical, but false application; the discoveries of Grimaldi, whose life was but too short; finally, the truths established by Newton; truths the most bold and luminous, to which the human mind is capable of attaining; truths, which open a new world to our view, but which still leave a cloud behind them!

Shall a work be composed on the gravitation of the celestial bodies, that admirable part of the demonstrations of Newton? Will you not gratify your readers, if you give the history of this gravitation, from Copernicus, who had but a glimpse of it, from Keller, who was bold enough to announce it as if by instinct, to Newton, who has demonstrated to the astonished world, that it presses upon the sun, and the sun upon it?

Attribute to Descartes and to Harriot the art of applying algebra to the mensuration of cube, integral, and differential calcula-

tion to Newton, and afterwards to Leibnitz. Name occasionally the authors of all new discoveries. Let your journal be a faithful register of the glory of great men. In exposing opinions, in supporting, in combating them, carefully avoid injurious expressions, which irritate an author, and frequently a whole nation, without enlightening any one. Nothing of animosity, nothing of irony. What would you say of an advocate-general, who, in summing up a cause, should outrage, by poignant expressions, the party whom he condemns? The office of a journalist is not so respectable, but his duty is almost the same. You do not believe in pre-established harmony, must you, on that account, decry Leibnitz? Will you insult Locke, because he believes God sufficiently powerful to communicate, if he will, thought to matter? Do you not believe that God, who has created all things, can render this matter and this faculty of thinking eternal? That if he has created our souls, he has also the power to create millions of beings different from matter and from soul? That thus the sentiment of Locke is respectful to the Divinity, without being dangerous to men? If Bayle, who knew much, has doubted much, remember that he has never doubted of the necessity of being an honest man. Be also honest, and imitate not those little minds, who, by vile abuse, outrage an illustrious shade, whom they would not have dared to attack, during his life.

Boston, Sept. 14, 1804.

TO THE EDITOR OF THE MONTHLY ANTHOLOGY.

Sir,

IN looking over the Gentleman's Magazine for June 1791, I found the following dialogue, said to have happened between the memorable Dr. Johnson and Mrs. Knowles. I believe it has appeared of late in some of the weekly papers in the Commonwealth; but I have a particular wish that you would preserve it in your pleasing collection, and publish it with the introductory remarks, as made in the abovementioned Magazine. Yours, &c.

BOOK-WORM.

Mr. Urban,

I HAVE been favoured by Mrs. Knowles, with the perusal of the following dialogue, or conversation. Very striking is the mild fortitude of modest Truth; and it is finely contrasted with the boisterous violence of bigoted Sophistry, so long accustomed to victory over feigned or slight resistance, and, in a certain circle, to timid and implicit submission. I have obtained permission to publish the dialogue; and I wish it to appear in your excellent Magazine. *A Child of Candour.*

AN INTERESTING DIALOGUE BETWEEN THE LATE DR. JOHNSON AND MRS. KNOWLES.

Mrs. K. Thy friend Jenny H——d sends her kinds respects to thee, Doctor.

Dr. J. To me!—tell me not of her! I hate the odious wench for her apostacy: and it is you, madam, who have seduced her from the Christian religion.

Mrs. K. This is a heavy charge, indeed. I must beg leave to be heard in my own defence: and I entreat the attention of the

present learned and candid company, desiring they will judge how far I am able to clear myself of so cruel an accusation.

Dr. J. (much disturbed at this unexpected challenge said,) You are a woman, and I give you quarter.

Mrs. K. I will not take quarter. There is no sex in souls; and in the present cause I fear not even Dr. Johnson himself.

("Bravo!" was repeated by the company, and silence ensued.)

Dr. J. Well then, madam, I persist in my charge, that you have seduced Miss H--- from the christian religion.

Mrs. K. If thou really knewest what were the principles of the Friends, thou wouldst not say she had departed from christianity. But, waving that discussion for the present, I will take the liberty to observe, that she had an undoubted right to examine and to change her educational tenets whenever she supposed she had found them erroneous: as an accountable creature, it was her duty so to do.

Dr. J. Pshaw! pshaw!—an accountable creature!—girls accountable creatures!—It was her duty to remain with the Church wherein she was educated; she had no business to leave it.

Mrs. K. What! not for that which she apprehended to be better? According to this rule, Doctor, hadst thou been born in Turkey, it had been thy duty to have remained a Mahometan, notwithstanding Christian evidence might have wrought in thy mind the clearest conviction; and, if so, then, let me ask, how would thy conscience have answered for

such obstinacy at the great and last tribunal?

Dr. J. My conscience would not have been answerable.

Mrs. K. Whose then would?

Dr. J. Why the State, to be sure. In adhering to the religion of the state, as by law established, our implicit obedience therein becomes our duty.

Mrs. K. A nation, or state, having a conscience, is a doctrine entirely new to me, and, indeed, a very curious piece of intelligence; for I have always understood that a government, or state, is a creature of time only; beyond which it dissolves, and becomes a nonentity. Now, gentlemen, can your imaginations body forth this monstrous individual, or being, called a state, composed of millions of people? Can you behold it stalking forth into the next world, loaded with its mighty conscience, there to be rewarded, or punished, for the faith, opinions, and conduct of its constituent machines called men? Surely the teeming brain of poetry never held up to the fancy so wondrous a personage!

(When the laugh occasioned by this personification was subsided, the Doctor very angrily replied,) I regard not what you say as to that matter. I hate the arrogance of the wench, in supposing herself a more competent judge of religion than those who educated her. She imitated you, no doubt; but she ought not to have presumed to determine for herself in so important an affair.

Mrs. K. True, Doctor, I grant it, if, as thou seemest to imply, a wench of 20 years be not a moral agent.

Dr. J. I doubt it would be difficult to prove those deserve that character who turn Quakers.

Mrs. K. This severe retort, Doctor, induces me charitably to hope that thou must be totally unacquainted with the principles of the people against whom thou art so exceedingly prejudiced, and that thou supposest us a set of Infidels or Deists.

Dr. J. Certainly I do think you little better than Deists.

Mrs. K. This is indeed strange; 'tis passing strange, that a man of such universal reading and research has not thought it at least *expedient* to look into the cause of dissent of a society so long established, and so conspicuously singular!

Dr. J. Not I, indeed! I have not read your Barclay's Apology; and for this plain reason—I never thought it worth my while. You are upstart sectaries, perhaps the best subdued by a silent contempt.

Mrs. K. This reminds me of the language of the Rabbies of old, when their hierarchy was alarmed by the increasing influence, force, and simplicity of dawning truth, in their high day of worldly dominion. We meekly trust, our principles stand on the same solid foundation of simple truth, and we invite the acutest investigation. The reason thou givest for not having read Barclay's Apology is surely a very improper one for a man whom the world looks up to as a moral philosopher of the first rank; a teacher from whom they think they have a right to expect much information. To this expecting, inquiring world, how can Dr. Johnson acquit himself for remaining un-

acquainted with a book translated into five or six different languages, and which has been admitted into the libraries of almost every Court and University in Christendom!

(Here the Doctor grew very angry, still more so at the space of time the gentlemen insisted on allowing his antagonist wherein to make her defence, and his impatience excited one of the company, in a whisper, to say, "I never saw this mighty lion so chafed before!")

The Doctor again repeated, that he did not think the Quakers deserved the name of christians.

Mrs. K. Give me leave then to endeavour to convince thee of thy error, which I will do by making before thee, and this respectable company, a confession of our faith. Creeds, or confessions of faith, are admitted by all to be the standard whereby we judge of every denomination of professors.

(To this, every one present agreed; and even the Doctor grumbled out his assent.)

Mrs. K. Well then, I take upon me to declare, that the people called Quakers do verily believe in the Holy Scriptures, and rejoice with the most full and reverential acceptance of the divine history of facts, as recorded in the New Testament. That we, consequently, fully believe those historical articles summed up in what is called The Apostle's Creed, with these two exceptions only, to wit, our Saviour's descent into hell, and the resurrection of the body. These mysteries we humbly leave just as they stand in the holy text, there being, from that ground, no authority for such assertion as is drawn up

in the Creed. And now, Doctor, canst thou still deny to us the honourable title of christians?

Dr. J. Well!—I must own I did not at all suppose you had so much to say for yourself. However, I cannot forgive that little flut, for presuming to take upon herself as she has done.

Mrs. K. I hope, Doctor, thou wilt not remain unforgiving; and that you will renew your

friendship, and joyfully meet at last in those bright regions where pride and prejudice can never enter!

Dr. J. Meet *her*! I never desire to meet fools any where.

(This sarcastick turn of wit was so pleasantly received, that the Doctor joined in the laugh; his spleen was dissipated; he took his coffee, and became, for the remainder of the evening, very cheerful and entertaining.)

BIOGRAPHIA AMERICANA;

OR MEMOIRS OF PROFESSIONAL, LEARNED, OR DISTINGUISHED CHARACTERS IN UNITED STATES. [Continued from p. 460.]

✉ Communications for this article will be extremely acceptable to the Editor.

III. "PATRICK HENRY,

of Virginia," (see Month. Anth. Vol. I. p. 459. art. 3. Biog. Amer.) "opposed, with the utmost of his abilities, the constitution of the United States, as submitted to the state convention, because he thought it defective in *some parts*. The moment however it was adopted by a majority of his countrymen, he, like a good citizen, and a man of a great and magnanimous mind, most peaceably, and quietly *acquiesced*. At the then ensuing assembly, he proposed, and readily carried, certain amendments to be added to the constitution: they were added, being approved by a majority of the states, as provided for by the constitution. Soon after this he took, in the circuit court of the United States, the oath to support the constitution thereof. His liberal and noble deportment, on that important day, which gave

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the assent of Virginia to the constitution which he has now sworn to support, is well known; as are the *truly republican* and generous sentiments, which he then delivered.—Dining with a considerable number of the members of the convention, who had supported him in his opposition, and hearing several of them express their mortification and disappointment in terms which he thought unbecoming, and throwing out insinuations of rousing the people to oppose the work which had been done—he silenced them by a few concise observations, to which, I possess not the capacity to do justice; but they were of the following import:—"No, my friends, we must not do so. Nor should we shew any ill nature or resentment at what has happened. We are one great family embarked in the same vessel. With all our united wisdom and strength, it may perhaps not be

easy for us to keep clear of the rocks and quicksands to which she may be exposed ; or to preserve her safe, in tempestuous seasons. Let us not, then, add to our danger, by bickerings or jealousies among ourselves ; but join hand in hand with our brethren of the other states, to keep the national vessel right, and to use our utmost endeavours to make her more perfect, in the way pointed out by the workmen, from whose hands we have received her. But to drop the allegory, my friends, I have opposed the constitution from a conscious sense of duty, I may be wrong in thinking it too defective for our happiness and welfare. I hope and trust in God, it will be proved that I am wrong. Men whom I know to possess great talents and publick virtue, have differed from me on this important occasion. It has been ably, fully, and fairly discussed. A majority of our countrymen, having equal interests and equal stakes with ourselves, have thought it their duty to accept of the instrument. It therefore becomes our duty, as we value the characters of orderly, good citizens, and as true republicans, to acquiesce and submit to a decision so legally and so fairly taken.—For my part, I mean not to complain of the defeat we have sustained ; but on the contrary, I will go home, and use my poor influence in suppressing every thing like discontent, whensoever I shall see it appear : trusting that those amendments which I deem necessary to the instrument, will be obtained.” *N.H. Ora.*

IV. THOMAS CHITTENDEN.

“TO preserve from oblivion such characters as have been eminently useful to society, ought to be the business of a biographer. And we should be happy if the limits we are restricted to in the present essay, did not too narrowly circumscribe us in our attempt to draw the outlines of the character of our late governour—we hope some abler pencil will add all the fine strokes to the portrait which it justly merits ; and when newspaper-paragraphs shall be forgotten, the impartial page of history shall place his honoured name among the list of heroes, philosophers, and statesmen, who adorned the American revolution, and dignified human nature.

Thomas Chittenden descended from a respectable family, who were among the first settlers in the then colony of New-Haven. His mother was sister to the late Rev. Dr. Johnson, father to president Johnson, of Columbia College, New-York.

He was born at East Guilford, state of Connecticut, in the year 1730, and received a common school education in his native town, which in those times was but indifferent.

Agreeably to the custom of New-England, he married early in life, viz. when in his 20th year, into a reputable family by the name of Meigs, and removed with his young spouse to Salisbury, in the county of Litchfield. Here, as he advanced in years his opening worth attracted publick attention, and by a regular advance he passed through the several grades in the militia, to

the command of a regiment. He many years represented his town in the general assembly, and discharged the office of justice of the peace for the county of Litchfield. Destitute of a finished education, without a learned profession, he applied himself to the study of agriculture, and laboured personally in the field. By his native stability, good sense, affability, kindness, and integrity, he gained the confidence of his fellow citizens, and many important offices which the town of Salisbury had to bestow were secured to him. With a numerous and growing family, a mind formed for adventures, and a firmness which nothing could subdue, he determined to lay a foundation for their future prosperity, by emigrating on to the Newhampshire grants: in the year 1774, he removed to Williston on Onion river; some part of the way was through an almost trackless wilderness. Here he settled on fine lands which opened a wide field for industry, and encouraged many new settlers. In the year 1776, the troubles occasioned by the late war rendering it necessary for him to remove, he purchased an estate in Arlington, and continued in that town until 1787, when he returned to his former residence at Williston. During the troubles occasioned by the claims of New-York on Newhampshire grants, Gov. Chittenden was a faithful adviser, and a strong supporter of the feeble settlers. During the American revolution, while Warner, Allen, and many others were in the field, he was assiduously engaged

in the council at home; where he rendered essential service to his country. In the year 1778, when the state of Vermont assumed the powers of government and established a constitution, the eyes of the freemen were immediately fixed on Mr. Chittenden as their first magistrate. He was accordingly elected to that difficult and arduous office, and continued therein, one year only excepted, until his death. To presume to say how well he conducted himself in the most trying times would be arrogance in an individual; let the felicity of his constituents evince, let the history of Vermont declare it. From a little band of associates, he saw his government surpass 100,000 souls in number; he saw them rise superiour to oppression, brave the horrors of a foreign war, and finally taking her oppressor by the hand, receive her embrace as a sister state, and rise a constellation in the federal dome.

He enjoyed an excellent constitution until about a year before his death. In October last he took an affecting leave of his compatriots in general assembly, feelingly imploring the benediction of heaven on them and their constituents. He some time since announced his declining the honour of being esteemed a candidate at the ensuing election, and died on the 24th August, '97, as we are informed, without apparent distress, and even without a groan.

That Gov. Chittenden was possessed of great talents and a keen discernment, in affairs relative to men and things, no one can deny. His conversation was easy, simple,

and instructive, and, although his enemies sometimes abused his open frankness, yet it is a truth, that no person knew better how to compass great designs with secrecy than himself. His particular address and negotiations during the late war, were master strokes of policy—his talents at reconciling jarring interests among the people were peculiar—his many and useful services to his country, to the state of Vermont, and the vicinity wherein he dwelt, will be long remembered by a grateful publick, and entitle him to be named with the

Washingtons, the Hancocks, and Adamses of his day. Nor were his private virtues less conspicuous: in times of scarcity and distress, too common in new settlements, never did a man display more rational or more noble benevolence—his granary was open to all the needy. He was a professor of religion, a worshipper of God, believing in the Son to the glory of the Father. Such was the man, and such the citizen Vermont has lost. *Superiour to a PRINCE—A GREAT MAN here has fallen.* Ver. Pap.

FOR THE MONTHLY ANTHOLOGY.

THE BOTANIST—NO. III.

EVERY thing, generated or made, says the illustrious STAGYRITE, whether by nature or art, is generated or made out of *something else*; and this something else is called its substance or *matter*. But there can be no change, says he, of one thing into another, where the two changing beings do not participate the same matter. He adds, the principles of change or mutation are three; one that which departs; another that which accedes; and a third that which remains.*

With this doctrine in view, we endeavoured in our last number, after giving the anatomy of a feed, to ascertain the aliment or nutritive food of vegetables. We said, that there was in a rich soil *something* beside water, which contributed to the growth of a

plant; and that it appeared from experiments, that a *mucilage*, produced by the decomposition of vegetable and animal recrements, afforded the matter or *pabulum* for nourishing plants. Were it to be inquired farther, of what this mucilage is composed, we answer, that the base is a *gluten*, resembling the coagulable lymph in animals, which is, as far as we can trace, their original or primary matter.

We likewise endeavoured to reconcile to our doctrine the ordinary opinion, that *salt* was the active principle in manures, by reminding the philosophical reader, that the putrefactive process has two stages; and that the last stage converts mucilage into one or more species of salt; so that this difference in opinion arose from viewing one stage only in the procedure.

* Aristot. Phyl. & Harris's Philos. Artang.

We combatted the vulgar notion, respecting the efficacy of "*steeps*," or the practice of macerating feeds in certain mixtures, from an opinion, that such infusions would impart to a thin, light feed the vigour of a plump one.

The opinion of the fructifying quality of certain mixtures, called by English gardeners *steeps*, although prevalent among the Romans, countenanced by lord Bacon, and still supported by the practice of most agriculturists in Europe and America, is nevertheless void of solid foundation. Experimental philosophy has, in this instance at least, corrected the theoretical notion of the farmer and gardener; and has taught them by a series of experiments, that steeping feeds in pure water is less injurious, than in any of the mucilaginous, oleaginous, or saline mixtures ever invented. It was at this stage of our disquisition, that we glanced at the sublime doctrine of *mutation*, or that never-ceasing change or circulation, through which every thing on this evanescent globe is doomed to pass. Mutability is written on every thing in this world. Nothing is absolutely fixed; but all things are destined to a perpetual series of revolutions. Even we ourselves are passing away like a vapour.

We said with the learned author of the *Hermes*,* that substances of every kind either immediately or mediately pass one into another, and that reciprocal deaths, dissolutions, and digestions, support by turns all such

substances out of each other. We asserted likewise, that every recent production should not be deemed an absolute fresh creation; but a change only, or an unfolding of a minute substance, that before existed. Although all things change, nothing is lost in creation. The sum total of matter in the universe remains perfectly the same. As it was the work of OMNIPOTENCE to create something out of nothing, so the same Omnipotence is required to reduce any thing back to nothing.†

To scrutinize how natural bodies *first* began is a vain attempt; but to inquire after what manner, when once begun, they have been continued, is a work suited to human abilities, gratifying to the towering faculties of reason, and honourable to religion; provided we substitute for the disconsolate doctrine of blind and vague chance, that of a sovereign *Creator* and *Legislator* of the universe.

It is manifest, that the decay of animals increases the quantity of such matter, as is fitted to become the food of vegetables; and vice versa. Calcareous earth is produced by the *exuviae* of animals, especially their shells, which shells, left at the bottom of the ocean, till they become wonderfully accumulated, and since elevated by submarine fires, constitute at this day the immeasurable strata of chalk, marble, and limestone. The strata, incumbent on these, consisting of coal, iron, clay, and marle, are principally products of the vegetable kingdom. Thus are all these strata

* James Harris, Esq. of Great Britain.

† Bacon.

fabricated, circulated, and in the course of countless ages, refabricated by vegetable and animal life. Hence may we not conclude with the modern LUCRETIUS,* that vegetables and animals, during their growth, increase the quantity of matter, which is fit, or capable of being fitted for the aliment of each other; while they elaborate a part of the materials, of which they consist, from the simple elements of hydrogen, nitrogen, carbon, phosphorus, and oxygen, into which modern chemistry has resolved them by analysis?

This transmutation of animal to vegetative nature, and of the vegetable again to animal, may be rendered perhaps intelligible by the following examples from Darwin. In animal nutrition the organick matter of dead animals and vegetables, taken into the stomach, is there decomposed; and the most nutritive parts are absorbed by the lacteals, and become part of the creature. In vegetable nutrition the organick matter of dead animals and vegetables suffers decomposition; and undergoes new combinations, on or beneath the surface of the earth; and the more nutritious parts are

absorbed by the roots of the plant, in contact with it.

Hence, when a monarch or a mushroom dies,
Awhile extinct th' organick matter lies;
But, as a few short hours or years revolve,
Alchemick powers the changing mass dissolve;
Born to new life unnumber'd insects pant,
New buds surround the microscopick plant.
Darw. Temple of Nature.

We shall speak of oxygen the base of vital air hereafter, and only remark now, that it appears from experiments, that oxygen gives seeds their first determination to germinate; just as the same vivifying principle first excites the movements of life in a bird's egg. Old seeds, that would not germinate, even in the most favourable soil and situation, have been made to vegetate by sprinkling the earth, in which they were planted, with water, to which was added some oxygenated muriatic acid. Garden cresses, thus treated, germinated in six hours; while those, treated with common water, required thirty-six to produce the same effect. Metallick oxydes or calcliform ores, and burnt clay, are good manures; because they contain much oxygen.† We shall resume this interesting subject, when we come to speak of the plant flourishing above ground.

These general principles being premised, we must now attempt

* In calling Darwin the modern Lucretius, we would not convey an idea derogatory to the christian character of the British poet and philosopher. The Botanist knew Dr. Darwin in the bosom of his family; and is persuaded that although he resembled the heathen philosophical poet in genius, he was clear from his licentious cast of mind and atheistical notions. Lucretius reviled religion. Darwin honoured it, and adored its Author.

† On this subject see M. Jacquin of Vienna, Homboldt, and Darwin. Also the experiments of Sir Francis Ford, Philos. Magaz. 1798, and Dr. S. Barton's Elements of Botany, p. 272.

to shew how the nutriment of vegetables is received from the earth by the roots of a plant.

The principal vessels of plants are of two kinds, *Tubes* and *Cells*. The tubes run from the roots to the different parts of the plant in separate bundles, communicating with each other, but not joining and branching, as in animals. These tubes contain the sap-juice, or chyle of the plant. When immersed in a watery fluid, they fill themselves on the principle, some suppose, of capillary tubes; but we rather believe with *Fordyce*, that it is from a power, similar to the muscular power in animals, by which this absorption and all other motions of vegetables are performed. These tubes terminate in *cells*, which cells contain the peculiar juices of a plant.

In the root of a plant certain cells surround the tubes, which are opened only at the *extreme point* of the fibres; and fluids cannot be absorbed by them any where else.† The tubes are not simply open at the end of the fibres, but there is a particular structure or configuration, which adapts them to absorb fluids; so that, if the ends of all the fibres of the roots of any vegetable be cut off, the growth of that vegetable is stopped, until a fresh configuration is formed.§

As roots can only absorb nutriment from the points of their fibres, the configuration just mentioned defends the tubes from a superabundance of water. The roots of some plants will bear a greater quantity of moisture, than

others. Those of aquatick plants have a peculiarly firm structure for defending them from the effects of long maceration.

LINNÆUS has not rejected the idea of some of the antients, who defined a plant to be an *inverted animal*; for he considers the earth as its stomach; the roots the lacteal vessels; the trunk and branches the bones; and the leaves its lungs. There is however this difference; an animal is an organized body, nourished by roots, placed *within* him. A plant is an organized body, nourished by means of roots or vessels, placed on the *outside* of it.¶ To this we may add, that the long cylindrical absorbent vessels, which run from the roots of trees up to the caudex of each bud, and which enter at the foot-stalk of each leaf, are analogous to the thoracick duct and receptaculum chyle in animals.

Every part of a plant, that is under ground, is not its root. Some vegetables, as the onion, the tulip, and all the tribe of lilies, terminate in a large bulb. But this bulb is not, strictly speaking, the root; but the *hybernaculum* or winter-quarters of a subterraneous bud; as it incloses and protects the embryo plant from frost. The radicles or stringy appendages, proceeding from the bulb, as in the onion and tulip, are in fact the roots; because they alone contain those absorbent vessels, through which is imbibed nutriment from the earth.* The absorbents in a

† Called by anatomists *anastomosing* branches.

§ Fordyce's Elements of Agricult.

¶ Bonnet's Contempl. of Nature.

* The Marquis de St. Simon controverts this doctrine, and imputes the ab-

plant differ from those in animals in the facility, with which they carry fluids *either way*. Invert a plant, and its roots, now in the air, will produce leaves ; and its branches, now in the ground, will shoot forth into roots, or rather radicles, which are ligneous absorbents.

The roots of plants exhibit a remarkable instinct in searching for food by creeping towards water, and into a rich soil. The roots of plants, says Bishop Watson, are known to turn away with a kind of abhorrence from whatever they meet with, which is hurtful to them ; and to desert their ordinary direction ; and to tend with a kind of natural and irresistible impulse towards collections of water, placed within their reach.†

forbing power to the middle part of the bulb.

† The *Lombardy poplars*, which ornament most of our cities and many of our villages, have very extensive roots, running horizontally at a small distance from the surface of the ground. They creep into wells after water, and damage the pavements in the streets in search of nutriment. This growing evil will perhaps compel us to eradicate these handsome trees from the streets, which they at present adorn.

FOR THE ANTHOLOGY.

THE DUELLIST—NO. III.

A *new* friend with an *old* face.

Mr. Editor,

FOR the Duellist No. i. be pleased to refer your readers to p. 22 of Monthly Anthology vol. I. and to p. 52 for No. ii. Those numbers are well written, and

when I read them, I hoped the writer intended to give the publick a series of papers on the same subject. As it appears that, he either never had such a design, or has abandoned it, I beg the privilege of a page or two, for a few numbers in the Anthology, to bring together some sentiments and facts on the matter of duelling. I hope you will not deny me my request, nor your subscribers a perusal. I make it with a confidence, which I should not feel, if I were about to trouble you and them with any thing of my own ; but my sole labour and merit will consist in collecting for you what has been said and done by others. In regard to the extracts and anecdotes I may send you, I shall have some respect to the order of time ; and were my learning sufficient, my budget should make a kind of history of the publick opinions upon this inhuman practice. My first communication is

FROM THE AMERICAN CITIZEN.

As the following remarks on duelling, and a copy of the edict published by Pharamond king of the Gauls, against that practice, in the year 420, selected from Fawcett's admirable Treatise on Anger, may, at this period, afford instruction to the community, I transmit them to your hand.

“ Condemned forever be that false notion of honour which introduced, and still supports, the practice of duelling. Who can think without horror on two rational beings, settling with cool and deliberate preparation, the circumstances for murdering each other ! True courage enables a

man rather to *suffer* than to *sin* ; to pass over an affront rather than to destroy a soul, and plunge a man into eternity with all his loads of folly and fury about him. He that accepts a challenge is therefore a coward, dreading the reproach of fools more than the wrath of heaven ; he that refuseth a challenge, lest he should sin against God and injure his neighbour, despising the shame that might be cast upon him by the thoughtless rabble, is the truly valiant man. He who can deny the brutal lust of revenge, rather than violate the law of love, is truly resolute and courageous.

Mildness and fortitude are not inconsistent ; they may dwell together in the same breast.—Moses confronted Pharaoh in his own court, not fearing the wrath of the king ; yet he was the meekest of all men on the earth, for he endured as seeing him who is invisible.

It can never be esteemed, in the judgment of sober reason, an instance of wisdom or true courage for a person to hazard his life at the mere caprice of an inconsiderate and barbarous ruffian, who neither fears God nor regards man. On account of some mere punctilio, some trifling affront, he would take a savage pleasure in spilling my blood, cutting me off from all my dear social connections, and plunging me into eternity in a moment ! Shall I put my own welfare and that of my parents, my wife, my children and other relatives, on a level with that of an impetuous barbarian who gives me a challenge ? Because he is desperate enough to risk his life, shall I put

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mine in his hands, and give him leave to gratify his brutal humour by lodging a ball in my breast, and leave me weltering in my blood ? If he has no regard for his family, shall I have none for them, nor for my own ? What an endless train of calamities might they be involved in by a compliance with the diabolical challenge ! To give a challenge is murderous ; to accept it, is to drink into the same spirit, since the latter implies a willingness either to fall a sacrifice to the challenger's rage, or to imbrue our hands in his blood, and perhaps plunge his soul into everlasting darkness. He that gives the challenge makes an attempt on the life of his fellow creature, and thirsts for his blood ; as such he is a greater enemy to society, and commits a more flagrant outrage, than he that stops a passenger on the highway only to take his money from him ; for what is a little present cash that a man may chance to have in his pocket, in comparison with life, precious life, and the continued comforts of family and friends ? Such a one, therefore, ought to be treated as an enemy to society ; as a disturber of the peace, or as a felon. In such a light the mischievous practice we are speaking of was held by Pharamond, king of the Gauls, whose edict against duels I beg leave to recite.

“ WHEREAS it has come to our royal notice and observation that, in contempt of all laws, divine and human, it is of late become a custom among the nobility and gentry of this our kingdom, upon slight and trivial, as well as great and urgent provocations, to in-

vite each other into the field, there, by their own hands, and of their own authority, to decide their controversies by combat; we have thought fit to take the said custom into our royal consideration, and find, upon inquiry into the usual causes whereon such fatal decisions have arisen, that by this wicked custom, maugre all the precepts of our holy religion, and the rules of right reason, the greatest act of the human mind, *forgiveness of injuries*, is become vile and shameful; that the rules of good society and virtuous conversation are hereby inverted; that the loose, the vain, and the impudent insult the careful, the discreet, and the modest; that all virtue is suppressed, and all vice supported, in the one act of being capable to dare death. We have also farther, with great sorrow of mind, observed that this dreadful action, by long impunity (our royal attention being employed upon matters of more general concern) is become honourable, and the refusal to engage in it ignominious. In these our royal cares and inquiries, we are yet farther made to understand, that the persons of most eminent worth and most hopeful abilities, accompanied with the strongest passion for true glory, are such as are most liable to be involved in the dangers arising from this licence. Now taking the said premises into our consideration, and well weighing that all such emergencies (wherein the mind, incapable of commanding itself, and when the injury is too sudden or too exquisite to be borne) are particularly provided for by

laws heretofore enacted; and that the qualities of less injuries, like those of ingratitude, are too nice and delicate to come under general rules; we do resolve to blot this fashion, or wantonness of anger, out of the minds of our subjects, by our royal resolutions declared in this edict, as follow:

“No person, who either sends or accepts a challenge, or the posterity of either, though no death ensues thereupon, shall be, after the publication of this our edict, capable of bearing office in these our dominions.

“The person who shall prove the sending or receiving a challenge, shall receive to his own use and property, the whole personal estates of both parties; and their real estates shall be immediately vested in the next heir of the offenders, in as ample a manner as if the said offenders were actually deceased.

“In cases where the laws (which we have already granted to our subjects) admit of an appeal for blood; when the criminal is condemned by the said appeal for blood; he shall not only suffer death, but his whole estate, real, mixed and personal, shall, from the hour of his death, be vested in the next heir of the person whose blood he spilt.

“That it shall not hereafter be in our royal power, or that of our successors, to pardon the said offences or restore the offenders to their estates, honour, or blood forever.

“Given at our court at Blois, the 8th of February, 420, in the second year of our reign.”

Y.

Boston, Sept. 25, 1804.

BIBLICAL CRITICISM.

The letter E. should have been affixed to the first piece of criticism upon James i. 17. which was published in the Anthology for June, and to that also in our last number, as it is to the following. See, for the preceding part of this series of criticism, which is here concluded from Europ. Mag. Vol. 38. p. 327, the 377, 405, and 454 pages of our present volume.

JAMES i. 17.

Πᾶσα δόσις ἀγαθὴ, καὶ πᾶν δῶρημα
ἀνωθέν ἐστι. [τέλειον

Every good *giving*, and every perfect gift, is from above.

THE passage, thus divided, presents to the reader's view, an hexameter verse. This peculiarity has been often noted, and has given occasion to various conjectures. That the Apostle's attention should have been directed towards metrical arrangements, or that this verse should have been transferred from a pagan poet to this place, are suppositions very improbable. References to a pagan poet occasionally occur in the epistles of St. Paul. But their insertion is signified by some prefatory remark. Sufficient notice is given to the reader, that a quotation is made. He is not left in suspense with regard to its author or its object. No such precautions are adopted here. Hence it may be inferred, that the whole passage must be ascribed to its inspired penman, and that the truths it conveys are not derived, but original. If the words be so combined, as to form a verse, that combination is in the present instance accidental, not

designed. The subject-matter is of too high an import to be fetched from pagan sources. The circle of heathen ethicks does not comprise it. For here are two propositions, each of which conveys an interesting truth. Every perfect gift is from above, and every right distribution of these gifts is also from above. The learned and ingenious Dr. Doddridge, a name not to be mentioned as a Commentator but in terms of the highest respect, seems to have been embarrassed in his explanation of this passage. His embarrassment arose from his not having rightly conceived the force of these words δόσις and δῶρημα. He considered them as synonymous. He speaks of δῶρημα as being selected, because it was a *sounding* word. But is it probable that an inspired writer should be influenced in the choice of his words by their *sound*? E.

THE RESTORATOR, NO. III.

From the Palladium, Vol. xvii. No. 30.

THE poem of Mr. Bloomfield, like that of Thompson, is divided into four parts, spring, summer, autumn, and winter. This is the only point of resemblance, as we cannot, with our utmost diligence, discover with the Editor, either "flowing numbers, poetick imagery, force of thoughts, or liveliness of imagination." In all these qualities, Mr. B. appears wretchedly deficient. There is, throughout the work, a tiresome insipidity both

of matter and manner ; and to read the poem through, without much gaping, would require a degree of patience, which, we acknowledge, we do not possess. Poetry, which does not interest, must be insufferable ; and a reader, who can be interested by the *Farmer's Boy*, must have a very singular taste indeed. To say, that we like or dislike, is nothing to the purpose. In affairs of taste, we should consider what we *ought* to like, and what is *worth* liking. Till we can discriminate between good and bad, we are incompetent judges, and must talk as ignorantly on literary subjects as blind men on the nature of colours. But to the poem.

After an invocation to something (for it does not precisely appear what) and some mention of *raptures* and *exstacies*, he says,

" Live, trifling incidents, and grace my
song,
That to the humblest menial belong."

By giving *menial* the time of a trissyllable, contrary to the usage of the best poets, he renders the line flat and prosaic. This is one specimen of his "flowing numbers," so much praised by the editor.

" And never lack'd a job for Giles to do."

This is what the editor, we presume, calls *simplicity*, but less enlightened readers of poetry would style it, *vulgarity*.

" His heels deep sinking every step he
goes,
Till dirt usurp the empire of his shoes."

This certainly was a very faucy usurpation, as the *empire of shoes*,

unquestionably belongs to Mr. *Bloomfield* and his lap-stone brethren.

" Where on the grafs the *stagnant* shower
had run,
And shone a mirror to the rising sun."

The *running* of a *stagnant* shower might be admitted in an *Irish* poem, but cannot be allowed in English composition. But this *stagnant* shower, not only *runs*, but runs into a *mirror*, in which the sun, like a modern beau, admires his own beauty. This is a specimen of the *poetick imagery* admired by the editor.

" For though luxuriant their grassy
food."

This line is prosaic, and faulty for the reason assigned in an observation on the word *menial*.

" The nodding WHEAT EAR forms a
graceful bow."

The meaning of this line is rather beyond our comprehension ; we therefore leave it to the admiration of those who are better skilled than we are, in the *graceful bows* of a *wheat ear*.

The whole production wants interest, and indeed every thing that constitutes poetry. If Mr. *Bloomfield*, however, is to be ranked with the *English* poets, we must place him with *Phillis Wheatly* and *Stephen Duck*.—Whether among these *minor* poets, he ought to be stationed first or last, may be a disputable point. In mere versification, he is certainly inferior to them ; and what can we think of Mr. *Loft's* ear, when he praises a writer for the "flowing harmony of his numbers," who makes *poor* rhyme with *more*, *dews* with *goes*, *earth* with *forth*,

on with *one*, morn with *dawn*, war with *roar*, *wrath* with *earth*, &c.

The public taste must be vitiated indeed, if it can endure such trash as this. The approbation of block-heads may properly be conferred on the productions of block-heads. But writers of reputation should be careful how they praise or censure inconsiderately, as their opinions have intrinsic weight, and it is greatly in their power to give currency to a worthless publication, or to check the progress of a good one. We hope that this consideration will have its due effect on the author of the *Port Folio*, and on all others, whose unquestionable talents are acknowledged by the publick. Such works as Mr. *Bloomfield's* would fall, as they ought, dead-born from the press, if left to their own merits. The injudicious praise of good writers, conferred, probably without examination, on productions of this kind, can tend only to circulate folly, and corrupt the publick taste. We hear that several editions of this poem are preparing in different parts of the Union; and a New-York bookseller proposes inserting it in a large volume, designed as a sequel to *Knox's elegant extracts*. This man's prospectus has been published in the *Port Folio*; and if the design be executed as proposed, the volume will be as strange a mixture of the sublime and bombastick, of the good and bad, of the elegant and the vulgar, as ever proceeded from a press. We have native nonsense enough among us without importing foreign absurdities; if we

choose to employ an English shoemaker, let us employ him to make shoes for us and not poems. *Ne sutor ultra crepidam*, is an old proverb. The text is in *Horace*. We leave Mr. *Bloomfield* and his admirers to make the commentary.

THE SOLDIERS.

A BRITISH TALE.

(Continued from page 445.)

SELINA had much sensibility, refinement of taste, and all the natural animation of youth; as yet, she had been seldom in mixed society; the supremacy of necessity, to which all must bend, now impelled her into that of two young men, whose persons were elegant and attracting, and their manners fascinating; but of whose morals and principles her mother had had but short experience. It was a critical moment; its importance had been the subject of Mrs. M.'s reflection since she knew her house was to be their abode.

The jealous perception of parental anxiety saw danger, and in silence pondered on the wisest mode of preventing its effects. She knew the more we elevate an object, the more diminutive it appears to our optick powers; and by analogy she judged the mental perception; and this reasoning led her to colour her description so highly, that Selina's first impression might not be too deep.

Not an observation nor question of her's was immaterial to her

mother ; she reflected on them, in order to discover their stimulus, that she might draw correct conclusions, and by unwearied vigilance she became the main spring of her daughter's actions. She scarcely thought without leave, while she considered herself as a free agent, following the spontaneous wishes of her heart.

The day the ladies had resolved to dine in the library, Mrs. M. invited Rodolpho and Therston to join them at dinner. *Unless invited*, it had been arranged for them always to have separate tables. Mrs. M. gave Selina no particular directions for her conduct to our soldiers. She wished her *manner* to be unconstrained, the fair result of her feelings. It was a trial she had never passed ; it might exhibit traits of character yet undiscovered even by her vigilant mother ; they might merit applause, or require correction ; in either case to *know* them was desirable.

Our qualities and dispositions are called out by circumstances. Many latent propensities, and even virtues, may become extinct in the mind, because the combination of contingencies have not excited them to action.

It was a test to try her sensibility by ; it would exhibit natural discretion, or betray innate levity, and give her mother an opportunity of deciding on a conduct most likely to insure her safety and happiness ; by such adoption only are we enabled to draw correct conclusions of youthful propensities, when the heart is impelled to a trial of the passions.

Lessons of caution and morality are often rendered useless, not to say more, by a premature delivery ; they lock up the avenues to the heart, introduce a spurious caution instead of the genuine, and give the first lesson of deception. To judge of youthful indications, previous to the character's fixing, on every first trial of the passions or dispositions, when a new scene opens to their view, nature should act unfettered. Her operations should be vigilantly attended to, corrected or encouraged, before new ideas, excited by novel scenes, are too deeply impressed ; then the voice of wisdom will be heard with effect from a *judicious* Mentor. And, believe a veteran, my young friends, her precepts lead to happiness *immarcessible*.

The first introduction of Selina to the soldiers gave birth to no violent emotion in her heart, as her mother predicted ; she met them with unembarrassed ease, and the blush that tinged her cheek was the bloom of delicacy, that the sight of a stranger at all times excited.

The highly coloured picture her mother had drawn of our friends was not realised to her inflated imagination by the coup-d'œil, it was a faded resemblance only ; she discovered nought that displeased, yet her fancy was not satisfied ; she was in search for the harmony of perfection in person, and seraphick intelligence of mind, that the deceptions of imagination, aided by factitious description, had led her to expect. There was a deficiency she *felt*, but could not *define*.

In truth, the tinge of romance her mother purposely dressed the youthful heroes in made her fastidious ; a transient feeling of disappointment darkened her perceptions—she sought for defects instead of beauties, and though she discovered none, she persuaded herself they existed, and was dissatisfied.

Such are the natural feelings of those, who suffer their imagination to take the lead. In similar situations, as in the one related, it might be politick in design, and efficient in effect ; but there is scarcely another where it would not be injurious.

The familiarity of good breeding, and the cordiality of sentiment, soon gave an interest to the meeting of our party. Mrs. Marshall had unlimited powers of conversation, her information was extensive, and her language gave an interest to the most trifling subjects, by a happy adaptation.

Rodolpho was eminently qualified to join, there were few points of literature or science that he could not discuss with classical correctness ; and subjects of taste and sentiment he embellished with the unsophisticated graces of manly eloquence.

Therston was lively, his judgment had not the maturity, the perspicacity of Rodolpho ; but he was ingenuous, vivacious, possessed a taste for the fine arts, and the most playful fascinating manner that can be imagined. He stole into the heart unperceived, and while you were only laughing at his sprightly sallies, that would be forgotten the moment after utterance, you became attached to the man.

There is something inexpressibly attractive in such an assemblage, when integrity is the base of their erection. Selina increased the harmony, beauty, and sprightliness of the quartetto. She was the magnet that attracted and influenced, and to which they were all obedient. She regulated their evening amusements ; for they were in a short time domesticated with Mrs. Marshall.

(To be continued.)

FOR THE ANTHOLOGY.

Mr. Editor,

AS an advocate for the rising character of the Anthology, I am sorry to see any thing asserted in it that will not stand the test of scrutiny. I allude now to an opinion expressed in the *RESTORATOR* No. 2, in your last, respecting the merit of *Sir Richard Blackmore* as a poet. The writer says, "This work is edited by Capel Loft, a demotick lawyer, who appears to have as little relish for true poetry as *Locke* the great metaphysician, or *Newton* the great philosopher. The former pronounced *Sir R. Blackmore* the best poet in England, though *he was incomparably THE WORST.*"—I was indeed grieved to find such an assertion in any reputable American publication, and am therefore induced to attempt the justification of the opinion of "the great metaphysician," and maintain one I have long entertained, that *Blackmore was one of the best poets of Great-Britain.*

I can bring ample evidence to prove that *Sir Richard Blackmore* was amiable as a man, respectable as a physician, exemplary as a

christian, and *masterly as a poet*. In a word, that he was a bright constellation of genius and virtue. I believe I shall be able to support my opinion of the merit of *Blackmore* by adducing in evidence the judgment of the two best criticks England ever produced, *Johnson* and *Addison*.

Of *Blackmore*'s poem on "CREATION" *Johnson* says, that 'it wants neither harmony of numbers, accuracy of thought, nor elegance of diction. Its two constituent parts, says he, are ratiocination and description. To reason in verse, is allowed to be difficult; but *Blackmore* not only reasons in verse, but very often reasons poetically; and finds the art of uniting ornament with strength, and ease with closeness. This is a skill which *Pope* might have condescended to learn from him, when he needed it so much in his *Moral Essays*.'

'In his descriptions both of life and nature, the poet and the philosopher happily co-operate; truth is recommended by elegance, and elegance sustained by truth.'

'In the structure and order of the poem (on CREATION), not only the greater parts are properly consecutive, but the didactic and illustrative paragraphs are so happily mingled, that labour is relieved by pleasure, and the attention is led on through a long succession of varied excellence to the original position, the fundamental principle of wisdom and of virtue.*'

* See Dr. Johnson's life of Sir Richard Blackmore.

Addison, in his admirable critique on the seventh book of *Milton's Paradise Lost*, the subject of which is *Creation*, speaks thus of *Blackmore*'s poem:

'I cannot conclude this book upon the creation, without mentioning a poem which has lately appeared under that title. The work was undertaken with so good an intention, and is executed with so great a mastery, that it deserves to be looked upon as one of the most useful and noble productions in our English verse. The reader cannot but be pleased to find the depths of philosophy enlivened with all the charms of poetry, and to see so great a strength of reason amidst so beautiful a redundancy of the imagination. The author has shewn us that design in all the works of Nature, which necessarily leads us to the knowledge of its first cause. In short, he has illustrated, by numberless and incontestible instances, that divine wisdom, which the son of Sirach has so nobly ascribed to the Supreme Being in the formation of the world, when he tells us that, "*He created her, and saw her, and numbered her, and poured her out upon all his works.*"†

I hope the writer in your last number is by this time ready to confess his error, and willing to atone for his unjust censure, by publishing extracts from *Blackmore*'s "CREATION" in the *Palladium* and in the *Anthology*, where the attack was first made.

*A Lover of sound
and serious Poetry.*

† See *Spectator* No. 339.

POETRY.

SELECTED.

The following poem is from the pen of *George Herbert*, brother of *Edward*, lord *Herbert*, of Shropshire, England. He was born 1593, and died at the age of 42. From various notices of this excellent divine, it appears, that he was equally illustrious for his piety and taste, as for his birth and eminence in the church. Of his judgment lord *Bacon*, it is said, had so high an opinion, as to suffer none of his works to be published, until they had passed the inspection of Herbert. We think no young man of good feelings can read unmoved these devout monitions. However disposed he may be to smile at the old fashioned quaintness of the poet, he will secretly reverence the wisdom of the saint.

THE CHURCH PORCH.

Perirrhanterium.

THOU whose sweet youth and early
hopes inhance
Thy rate and price, and mark thee for
a treasure ;
Hearken unto a Verser, who may
chance
Rhyme thee to good, and make a bait
of pleasure.
A verse may finde him, who a ser-
mon flies,
And turn delight into a sacrifice.

Beware of lust : it doth pollute and foul
Whom God in Baptisme wassht with his
own blood.

It blots thy lesson written in thy soul ;
The holy lines cannot be understood.

How dare those eyes upon a Bible look,
Much lesse towards God, whose lust is
all their book ?

Wholly abstain, or wed. Thy bounte-
ous Lord
Allows thee choice of paths : take no
by-ways ;

Vol. I. No. 11. Qqq

But gladly welcome what he doth afford ;
Not grudging that thy lust hath bounds
and stayes.

Continence hath his joy : weigh
both ; and so
If rottenesse have more, let heaven go.

If God had laid all common, certainly
Man would have been th'incloser : but
since now

God hath impal'd us, on the contrary
Man breaks the fence, and every ground
will plough.

O what were man, might he him-
self misplace !

Sure to be crosse he would shift feet
and face.

Drink not the third glasse, which thou
canst not tame,

When once it is within thee ; but before
Mayst rule it, as thou list : and poure
the shame,

Which it would poure on thee, upon
the floore.

It is most just to throw that on the
ground,

Which would throw me there, if I
keep the round.

He that is drunken, may his mother kill
Bigge with his sister : he hath lost the
reins,

Is outlaw'd by himself : all kinde of ill
Did with his liquour slide into his veins.

The drunkard forfeits Man, and
doth devest

All worldly right, save what he hath
by Beast.

Shall I, to please anothers wine-sprung
minde,

Lose all mine own ? God hath giv'n me
a measure

Short of his canne, and bodie : must I
finde

A pain in that, wherein he findes a
pleasure ?

Stay at the third glasse : if thou lose
thy hold,

Then thou art modest, and the wine
grows bold.

If reason move not Gallants, quit the
room,
(All in a shiwrack shift their severall
way)

Let not a common ruine thee intombe :
Be not a beast in courtesie ; but stay,
Stay at the third cup, or forgo the
place.
Wine above all things doth Gods
stamp deface.

(To be continued.)

[From the Repertory, Vol. I. No. 108.]

We insert the following production
from the pen of a poet and a scholar,
with much satisfaction, and shall ever
be happy to recognize the hand writ-
ting of our Correspondent. It is a
handsome translation of the *Eros*
Drapētēs of Moschus.

CUPID RUN AWAY.

Translated from the Greek of Moschus.

WHERE, where, is my son ? exclaim'd
Venus aloud.
Tell me, whither my darling has
flown ?
Has the runaway mixt on the road with
the crowd,
Or wander'd away all alone ?

To the finder a grateful reward there
shall be,
A kiss, for the boy I deplore ;
But if you return him in safety to me
Courteous stranger ! expect some-
thing more.

Distinguish'd midst thousands the boy
you could name,
Well known by his air, form, and
size ;
Not white is his skin, but refulgent as
flame,
And fiery and keen are his eyes.

Though his voice all-melodious steals on
the ear,
And far sweeter than honey its
sound—

Oh ! beware how you credit a word
that you hear,
He is false, and but plotting to wound.

Should passion inflame him, most cruel
his ire,
Though conceal'd by a treacherous
smile ;
His mischievous sport will your heart
set on fire,
For the traitor delights to beguile.

His head with soft ringlets of auburn is
deckt,
Health breathes on his aspect a glow ;
Small, though nervous his hands, which
the shaft can direct,
To the regions of Pluto below.

His person is naked, though cover'd
his mind,
He is wing'd like a bird of the air ;
Now he flies to assail unsuspecting man-
kind,
And now lights on the hearts of the
fair.

Though the bow, Lilliputian, he bears
in his hand,
Small his quiver and arrows to
view—
Not the wounds can the gods, though
immortal, withstand,
He has pierc'd even me through and
through.

But though the dread authors of terri-
ble woes,
These arms of the mischievous elf,
The diminutive flambeau he waves as
he goes,
Has set fire to Apollo himself.

Bind him fast, though his eyelids in
sorrow suffuse,
Nor, e'en though he laugh, let him
slip :
Should he offer to kiss you, the offer
refuse—
For poison distils from his lip.

Should he say—take this bow, and these
arrows of mine,
This quiver too, if you desire—
Touch them not ; but the dangerous
presents decline,
For his arms are all pregnant with fire.

THE BOSTON REVIEW,

FOR SEPTEMBER, 1804.

"By fair discussion truths immortal find."

The Miscellaneous Works of David Humphreys, Esq. late Minister Plenipotentiary to the Court of Madrid. New-York. T. & J. Swords. 8vo.

POETRY is said to flourish, previously to other arts, in the infancy of society; to attain elegance and correctness in its middle age; and thence, in its decline, to degenerate into the *nugæ cemoræ*, the tinkling trifles of mere versifiers.

In the childhood of social life, when language is barren and poor, men of strong feelings are compelled, from defect of phraseology, to express their ideas by metaphor. Hence their minds receive a poetical cast, and superiour geniuses start up, who, as inspired by the Epick, Lyrick, or Dramatick Muse, celebrate the martial exploits of their countrymen, tune the lyre to the praises of their gods or their mistresses, or awaken sympathy, or excite merriment, by theatrical representations. Sublimity and originality are commonly the distinguished excellences of these elder bards.

As the social state improves, language becoming more enlarged, and more accurately defined, precision and elegance mark the writers of a polished age. From this period Poetry generally de-

clines, and succeeding votaries of the Muses, finding all the best avenues to fame pre-occupied by their predecessors, strike out a new path, in pursuing which they are entangled in affectation and fustian, in antithesis and pun.

The poetical history of Greece, Rome, France, and England, will confirm the justness of these remarks. But as, in reviewing productions in the English language, we have no immediate concern with ancient literature, or with French, we shall briefly review the progress of letters in England only.

Chaucer is the father of English poetry, and first introduced a classic taste into the country, though there are strong objections to the immoral tendency of his writings. But no great improvement was made in literature, till the reign of Elizabeth, when Shakespeare, Spenser, and Hooker produced their immortal works, and proved that neither in imagination in poetry, nor in judgment in prose, were our ancestors inferior to the ancients. But our language was not brought to perfection till the reign of queen Anne, the Augustan age of England, when a host of writers arose of superiour excellence. Since that period, Poetry has been on the decline, and with some few exceptions, nothing has

been produced in the art, likely to obtain the wreath of immortality.

As the first European settlers in America were Englishmen, and in a state of considerable civilization on their arrival, though we may call America a new country, we cannot, with strict propriety, call its European inhabitants a new people. Their manners, habits, and laws were entirely English, and every difference, which may now subsist between the two countries, may have arisen from the long prevalence of republican habits (for the habits of the eastern states were republican even under the government of the parent country) and from the influence of our independent religious institutions.

It is not surprising then, that an English colony, seeking liberty in a wilderness, and necessarily attentive to procure the means of subsistence, should produce no great poets.

As our opulence increased, we were satisfied with importing books, without producing any of our own; and had we even courted the Muses, it is probable that we should have been what the English now are, mere imitators, since the age of good English poetry was past.

In reviewing therefore an American poem, it would not be fair to judge it by the standard bards of the Augustan age of England, because their own modern poets, if judged by that standard, will make but an indifferent figure. But if we judge the poetical productions of Colonel Humphreys by those of his own countrymen, he will appear

in no inferior rank amidst the bards of Columbia.

The volume contains some treatises in prose, among which is the life of Colonel Putnam. This interesting piece of biography we have read with great pleasure, and we strongly recommend its perusal, convinced that it cannot fail of pleasing, since well authenticated facts are so happily described, as to resemble all the agreeable wildness of romance.

The principal poems are written on the following subjects. On the happiness of America. On the future glory of the United States. On the industry of the United States of America. On the love of country. On the death of General Washington, the volume commencing with an Address to the American armies during the revolution.

The reader will perceive from these subjects, that the Colonel is an ardent friend of his country, and, what is not less to his praise, his sentiments throughout the volume proclaim him an excellent and worthy man.

As from the nature of the subjects, there must necessarily be a degree of sameness in the poems, we shall not characterize them separately, which might prove tedious to the reader, but extract such passages, as may best acquaint him with the author's manner.

As when dark clouds, from Andes'
towering head,
Roll down the skies, and round the
horizon spread,
With thunders fraught, the blackening
tempest sails,
And bursts tremendous o'er Peruvian
vales;

So broke the storm on Concord's fatal
plain ;
There fell our brothers, by fierce ruf-
fians slain. *p. 8.*

These lines are poetical, though
some may think the skirmish at
Concord too trifling to be intro-
duced by so tremendous a simile.
The word *ruffians* is perhaps a
little too harsh.

In mortal breasts shall hate immortal
last ?
Albion, Columbia, soon forget the past.
In friendly intercourse your interests
blend.
From common fires your gallant sons
descend,
From free-born fires in toils of empire
brave.
'Tis yours to heal the mutual wounds
ye gave ;
Let those be friends whom kindred
blood allies,
With language, law's, religion's holiest
ties. *p. 40.*

These lines contain correct sen-
timent, and sound politicks. In-
dividuals, after a battle, always
shake hands, to show that they
have no malice, and great nations
pursue the same line of conduct.
An unforgiving temper is the
mark, equally of a little low
mind, and of a hard unchristian
heart.

Thou child of heaven and earth, a
stream divine
From the first fountain feeds your veins
and mine.
O man, my brother, how, by blood allied,
Swells in my breast the sympathetick
tide ?
Shall I not wish thee well, not work
thy good,
Deaf to the endearing cries of kindred
blood ?
What ! shall my soul, involved in mat-
ter dense,
(Ob-dur'd this bosom, and benumb'd
this sense.)

Lose, grateful Sympathy, thy genial ray,
Quench'd in the dampness of this crust
of clay ?

No, give me, heaven, affections quick,
refined,

The keen emotions, that entrance the
mind ;

What youthful hards, what ardent lov-
ers feel,

The lover's rapture and the patriot's
zeal ;

The zeal, that aims humanity to bless,
O, let me feel, and, what I feel, express.

With feelings not less strong than
others born,

Affected sensibility I scorn.

Nor finds my breast benevolence or joy,
By generalising feeling to destroy.

I hate that new philosophy's strange
plan,

That teaches love for all things more
than man ;

To love all mortals, save our friends
alone,

To hold all countries dearer than our
own ;

To take no interest in the present age,
Rapt to the unborn with philosophick
rage ;

To make the tutor'd eyes with tears
o'erflow,

More for fictitious than for real woe.

Then let my breast more pure sen-
sation's prove,

And on just objects fix appropriate love ;
First on that God, whose wondrous
works I scan,

Next on the noblest of his creatures,
man. *p. 129.*

We have made this long quo-
tation rather from the excellence
of its sense, than from the supe-
riority of its poetry. The
author shows himself here a dis-
ciple of the old and true school,
and no friend to the fantastick and
pernicious doctrines of the new.

Having thus far pointed out
the excellences of these poems, it
remains now that we should pro-
ceed to take notice of their faults.
This invidious and unpleasing

task is always painful, but by no means the least necessary, or useful part of criticism.

While *unborn* ages rise, and call you blest.
p. 15. l. 346.

The *untamed* forest bowed beneath their
toil. p. 17. l. 422.

Unbounded deserts *unknown* charms assume.
p. 18. l. 453.

Their *uncomb'd* locks loose floating on the
wind. p. 56. l. 230.

Our *innate* springs and energies of soul.
p. 104. l. 266.

The epithets, here marked with italicks, have all the accent on the penultimate, contrary to the practice of the best English authorities. These authorities we are bound to observe, whilst we employ the language, as we have no American standard. If every one has a right to accent as he pleases, and use whatever words are current among his associates, unknown to good authors, as Noah Webster and other conceited innovators assert, the language will soon degenerate into a Babylonish dialect, and be fit only for the lowest of the populace. If the reader should think these remarks on words trifling, let him remember, that a false quantity in poetry is as great an offence, as a false concord in prose.

Or drag the *wild* beast struggling from
his den. p. 11. l. 426.

The *tame* brute sheltered, &c. &c.
p. 32. l. 193.

And oft beneath the *broad* moon's paler
day. p. 32. l. 217.

Saw ye the *fresh* blood where it bub-
bling broke. p. 53. l. 85.

The *green* waves blacken, &c.

The *black* sides wrapt in flame, &c.
p. 58. l. 298.

The *rare* grass rustling, &c. p. 60. l. 361.

Athwart the *tall* shrouds, &c.
p. 106. l. 368.

How teems the *fresh* mould, &c.

p. 111. l. 357.

The *broad* sun risen, &c. p. 174. l. 383.

And clip his *dim* orb, &c. p. 184. l. 772.

In these lines, the emphatick word, in every instance, is the adjective, contrary to the usage of the best writers, and the obvious laws of propriety; because the substantive is evidently of more importance than the epithet. Churchill, in his *Rosciad*, censures this impropriety in the delivery of a player.

"To *epithets* allots *emphatick* state,

"Whilst *principals* ungrac'd, like lac-
queys, wait."

Swords turn'd to shares, and war to
rural toil,

The men, who sowed, now cultivate the
soil.

In no heroick age, since time began,
Appear'd so great the majesty of man.

His ardent attachment to his country doubtless betrayed the author into this assertion, which is not strictly conformable with the truth of history. The soldiers both of Greece and Rome, in the zenith of their republicanism, were citizens, levied, by the executive, to serve during the existing war, and were discharged on its termination. Cincinnatus was summoned from the plough to be invested with the insignia of a Dictator, which, after having accomplished the wishes of his country, he laid aside, and returned to the plough. Is the majesty of man less apparent in this celebrated Roman, than in our general?

The obstructed path, beneath the fre-
quent tread,

Yields a smooth chrystal to the flying
speed.

'Tis then full oft, in arts of love *array'd*,
The amorous stripling courts his future
 bride. *p. 33. l. 213.*

The rhimes are here incorrect,
the last couplet insufferable.

In quivering fear, with grief *exquisite*,
 mourn. *p. 100. l. 142.*

There is no instance in English poetry of the accent, in *exquisite*, being placed, as it is here, on the penultimate. It is always placed on the antepenultimate, as in this line of Dryden,

“ In jewels set, and *exquisitely* gay.”

No cynick bard from *licit* joys restrains.
 p. 104. l. 280.

There is no such word as *licit*, and we cannot allow the author, respectable as he is, to coin language. *Illicit* is an authorized word, and yet, in no degree better than *unlawful*.

Soon would my song, like songs of
 Tyrteus old.

This is the first time that we ever saw the old martial bard degraded to a dissyllable, and we hope that it will be the last. A diphthong may be revolved, by *diæresis*, into two vowels, but a diphthong and a vowel cannot by any *synæresis* be contracted into one syllable. *Týdeus* may be either a dissyllable, or a trissyllable, but *Týrteus* must be the latter, because the penultimate is a diphthong. *Τυρταίος*, or as the Latins write it *Tyrtaeus*, cannot be less than three syllables, and the second syllable must be long.

Having thus reviewed the poetry of this volume, we recommend it to the reader, notwithstanding these slight faults, which

are common to almost all modern poets, as the work of an apparently good and sensible man, and true American. It would be absurd to compare him with the great poets of England, nor would the author himself tolerate such gross flattery. But on the American Parnassus he makes no mean figure. If he has less fire than Dwight, he has also less smoke; if he has less accuracy than Barlow, he has also less coldness. His first poem we think his best; and the comparative inferiority of the others may be reasonably accounted for, by their being composed in foreign countries, where, for many years, the author enjoyed few opportunities of conversing in his own language.

We have endeavoured, in our remarks, to be at once candid and just, and hope, that, in criticizing the author, we have given no offence to the man, for whose character and talents we entertain the highest respect. The volume comprizes nearly 400 octavo pages, is printed on woven paper and with a neat type, and ornamented with a neat engraving of the author, generally esteemed a good likeness.

An Address, delivered before the Members of the Massachusetts Charitable Fire Society, at their anniversary meeting, June 1, 1804. By Edward Gray, Esq. Boston. Russell & Cutler. 8vo. pp. 15.

THOUGH the love of money be one of the strongest of human

passions, no eloquence is so generally interesting, as that which is exerted to obtain relief for the unfortunate, and no satisfaction so perfect as that, which results from the remembrance of distress which we have alleviated. The purpose of forming the association before which the address of Mr. Gray was delivered, was "to relieve such as may suffer by fire, and to stimulate genius to useful discoveries, tending to secure lives and property from destruction by that element." The institution is deserving of the patronage which it has liberally received.

After an introduction explanatory of the object of the society, Mr. G. proceeds to illustrate the remark, that, "from human calamities, however numerous and melancholy, emanate most of our virtues. From *War*, that patriotism which devotes a man to death for his country. From *Pestilence*, the generous sympathy which sees no danger of contagion in watching the sick man's bed. From *Famine*, that generosity which divides the morsel with a starving friend. From *Fire*, those exertions which, at the risk of life, often snatch the victim from a burning grave." He then proposes, "without repeating, what has been said on the subject of benevolence, in the case of fire, but still keeping in view the object of the day, to take a general but distinct view of the miseries of life, of which fire is, indeed, a terrible part."

From the catalogue of human calamities, he has selected "*External war, internal commotion, famine, pestilence, despotick rule, national decline, and fire.*" His reflections

on each of these are few, but appropriate and interesting. The style is suited to the subject; and though it do not, in any instance, rise to the sublime, it is throughout perspicuous; and is neither swollen by affectation, nor degraded by meanness. The punctuation is erroneous.

The concluding paragraph was a happy appeal to the sympathy of those who heard it.

From whom, my respectable auditors, can this society solicit relief for sufferers by fire, more properly than from you; who mourn the loss of no relation slain in *war*—who lament no brother fallen by a brother's hand, by *internal commotion*—who have heard of *famine*, but never felt it—who for years have not known *pestilence*—whose excellent national constitution and government secures you from long *despotick rule*—whose country is increasing in *wealth* and *population*; but, alas! whose destiny constantly calls you to *struggle with fire*. Whatever be your situation in life, (so various are its changes,) that, perhaps, what you give liberally to-day, you will, hereafter, joyfully receive; or, if not yourselves, perhaps those equally dear to you, your children; or, if neither, still your reward will be great, for you will find it where the virtuous man always looks for it, in the deed. You will think of it, in your last hour, with delight; and at that interesting period, be assured your God will remember it. * * *

The Constitutionalist: addressed to men of all parties in the United States. By an American.

"Towards the preservation of your government and the permanency of your present happy state, it is requisite: not only that you discountenance irregular opposition to its acknowledged authority; but also—that you resist, with care, the spirit

of innovation upon its principles, however specious the pretext."

WASHINGTON.

Philadelphia : Maxwell, 1804.

THE object of this little pamphlet is to expose some of the wild, political heresies of the present day. It is addressed to "men of all parties," but it is more particularly designed for the meridian of Pennsylvania, where the whirlwinds of democracy rage without control, and threaten to sweep away in their course every vestige of the republican principle. The author endeavours to elucidate and establish, in this work, the truth of the following position :—that the judicial department of government, in this country, possesses the legitimate power of declaring null and unoperative any act of the legislature, which is contrary to the constitution. He supports this doctrine by the authority of judge Tucker, of Virginia, in his learned and elaborate notes on the commentaries of Sir William Blackstone ; by the opinion of Mr. Patterson, one of the judges of the Supreme Court of the United States, expressed in his charge to the jury in the case of Dorrance, lessee against Sanborn ; by an appeal to the history of other nations ; and by strong and animated reasoning.

In the course of this work, the author mentions a curious experiment, which is worthy the attention of politicians. By the first constitution of Pennsylvania, a tribunal, denominated *the council of errors*, was created for the sole purpose of preserving the constitution. It was the duty of this

to inquire, "whether the constitution had been preserved inviolate, and whether the executive and legislative branches had performed their duty, as guardians of the people, or exercised other or greater powers than those, with which they had been constitutionally invested." This tribunal accordingly undertook, at various times, to specify cases, in which they judged, that the constitution had been violated. Many of the alleged infringements were perpetrated by legislative acts. But this censorial tribune did not answer the purposes of its institution. A temporary dependant body, chosen immediately by the people, with the right to complain, but without the power to reform publick abuses ; it was regarded with contempt in proportion to its weakness. This experiment demonstrated to the framers of the present constitution of Pennsylvania, the wisdom and necessity of vesting the power of judging laws as well as offenders, in men, permanent by the tenure of office, and independent of the other branches of government.

The Roman censor could degrade from the patrician rank any member, whose conduct merited expulsion. In like manner, there ought, in every state, to be a supreme judicial power, co-ordinate with the other departments of government, invested with authority to blot from the judicial code every unconstitutional act. The author of this pamphlet, shews the necessity of such a power by the opinions of political writers, and by the experience of history. Wherever the legislature arrogates to itself the power

to judge and determine in judicial matters, liberty cannot exist. The correctness of this principle, as applicable to our own country, may be shewn by an example. Suppose that the legislature of any one of the states should enact a law, which should impair the obligation of contracts. This would directly infringe a principle of the Federal Constitution, which is of superiour obligation; and therefore it would require in the state a power, independent of the legislature, to declare such law null.

As this pamphlet is very short, we make no extracts, but refer our readers to the original. The author writes with the facility of one, accustomed to composition. His style is plain, and derives no aid from rhetorical graces. A spirit of candour pervades the work. The political opinions are stated with an independence, which is worthy of praise; to advocate the independence of the judiciary is a most unpopular task in these democrattick days. The author* was formerly, we are told, a disciple of the dominant party in Pennsylvania. But disgusted with the excesses of his party, he has ceased to minister to its rage. Many honest minds have been perplexed with a similar thralldom: but few have had the courage to throw off the yoke; fewer still to vindicate their independence with dignity and success.

R.

* William Barton Esq.

Religion the only sure basis of government, a sermon preached before the General Court, May 30,

1804, by Samuel Kendall. Boston. Young & Minns. 8vo.

“ELECTION sermons may generally be accounted the echo of the publick voice, or the political pulse by which the popular opinion may be felt.”

This observation was made by a writer well acquainted with the affairs of New-England; and who, had he lived to this day, would be pleased with Mr. Kendall's discourse. Of late years the election discourses are more than commonly expressive of the publick sentiment. With one or two exceptions, the preachers have exhibited a favourable view of the *sound state* of Massachusetts. They have been correct in their ideas of politicks and religion, and we hope the time is far distant, when this part of the Union will lose their good principles, or the virtue and steady habits of their ancestors.

The object of the present discourse is to show, that religion is essential to the virtue, freedom, and happiness of any people.

Mr. K. hints, first, at the necessity and end of civil government; then shows that religion is the only sure basis of it; describes its salutary influence upon the community; and proves that the christian religion is the ground of confidence, and most favourable to liberty and social order. This method we call a judicious arrangement, and he reasons like a man of an intelligent mind, who loves the truth.

There is enough said concerning the origin of civil government for a sermon. Divines had better keep within the known line

of duty. Some who are not clergymen mistake their talent when they write essays on government, which perhaps amount only to *essays*, although filling the pages of a great book. Preachers should therefore mind their own business, and even when they preach before the General Court, should endeavour to appear as the servants of Jesus Christ rather than like the politicians of this world. With a firm step they may hold, that the support of government is religion. Hence we are pleased with this sermon, which is a serious, religious, solid, sensible discourse; and gave high entertainment, without any doubt, to such a grave, judicious assembly as they ought to be, who make up our legislature.

We shall give an extract from the sermon, which shows the preacher's style to be perspicuous and energetick, though he aims not to excel in the graces of composition. He makes just distinctions, which every modern preacher does not. Too many imitate the French style, which is to dazzle with ornament and to neglect the fruit of wisdom, preferring the way which is only strewed with flowers.

Religious rulers will naturally care and consult for the good of the people. To hold that it is immaterial what the religious principles of a ruler are, or whether he have any or not, is preposterous. One might as well deny all connection between cause and effect through the whole moral world. Or one might as well say, that a man may be a very good man, and at the same time a very bad man; that a man may be altogether contracted within himself, or wrapt up in party, and at the same time prove as great a blessing to the people as though he were truly be-

nevolent. If it be true that "all men will walk, every one in the name of his god," it must surely very materially affect the best interest of a people, whether a ruler be a votary of Jehovah the God of Israel, or of Bacchus, Venus, or the Gallick goddess of Reason.

Rulers, who bear the image of God, whose moral character is summed up in love, instead of plotting mischief on their beds, and devising how they shall render the advantages of their stations subservient to their carnal ends, will be *prayerfully* exercising their thoughts how they shall magnify their respective offices by promoting the highest good of the community. This they will be disposed to do without noise and ostentation. They will have no occasion or disposition to amuse the people and cover sinister designs with the lullaby of liberty and equality. Conscious of their own integrity, they will leave their actions to declare the real sentiments of their hearts, and willingly be judged by their fruits.

There are certain politicians in the world, who have wished that the trial might be made without any kind of religious principle. One would suppose these were the disciples of Voltaire; but his authority may be quoted on the other side. He was a man of quick observation, though no great philosopher. "False religion, says he, is better than none." Society cannot exist without religion. "An atheistical ruler is more dangerous than a fanatical *Ravaillac*."

Surely the christian minister may draw such inferences as these:—

That lessening the influence of religious sentiment is hazardous to the publick weal.

Under this head Mr. K. includes the neglect or contempt of sacred institutions.

That wise and good rulers will promote the cause of religion and literature.

Such and the like inferences are drawn, after the preacher has illustrated the doctrinal part of the discourse. They are such as will ever flow from the lips of the wise and good. Truth will prevail at last, whatever opposition it may meet from the demons of vanity, the imps of impertinence, or enemies of all righteousness.

The sermon concludes with certain addresses which are usual upon the occasion, which commonly disgust pure and chaste minds both in the delivery and reading. If they are common it answers no particular purpose, nor can be considered as a token of respect.

Sometimes the compliments are by no means delicate. We give credit to Mr. K. for something handsome in his address to Mr. Strong, which acquires its merit more from its being true than courteous. But if we take his addresses in the group, they are far from being unexceptionable.

But upon supposition that bad rulers should hereafter get into the place of those who now deserve respect—which is possible even in good old Massachusetts—how would a minister of religion address them? How ought he to address them? Would not the better sort of clergymen refuse to preach upon the occasion? And if “like priest like ruler,” then what would be the reputation of *Election Sermons*?

The British Spy; or, Letters to a Member of the British Parliament, written during a Tour through the United States. By a young Englishman of rank. Newburyport. Printed at the Repertory Office. 1804. pp. 104.

WE had not perused many pages of this little volume, before we were convinced, that their author is a young man, and not an Englishman. The letters are, however, ingeniously written, and evince a mind fitted for extensive literary and scientific improvement. “They first appeared in the Argus, a paper published in Richmond, Virginia, and are supposed to have been addressed to Mr. Sheridan.”

In the introductory note published in the Argus, these are said to be extracted from “a copy of letters, written during a tour through the United States.” As all in the present volume were written from Virginia, we conclude that others are yet to appear.

The first letter contains a geographical and picturesque description of Richmond and its environs, with strictures on its inhabitants for that debasing deference which they pay to rank, even when its possessor is “without one solitary ray of native genius, without one adventitious beam of science, without any of those traits of soft benevolence, which are so universally captivating, and whose whole character is evidently inflated with the consideration that he is the son of a lord.”*

* The person referred to by the author, is captain Murray, the son of lord Dunmore.

We cannot determine the applicability of these censures ; though, in speculation, we should deem them just, from that disparity of condition and neglect of education, by which the state of Virginia is distinguished. In the queries, whether the debasing sense of inferiority which characterizes the poor and ignorant tenants of the rich, "be a remnant of the colonial character," or whether it be natural for poverty and impotence, to look up with "veneration to *wealth, property, and rank*," we observe a tautology ; and though it may be said, that the situation of Richmond is beautiful and picturesque, yet the expression is by no means admissible, that "Richmond *occupies* a very beautiful and picturesque situation."

The second letter is a vindication "of the Abbe Raynal's opinion, that this continent was once covered by the ocean, from which it has gradually emerged." In support of this theory, several interesting facts are adduced, which, by many others, will be deemed corroborative of a very different and not less astonishing event.

For my own part, says the author, while I believe the present mountains of America to have constituted the original stamina of the continent, I believe, at the same time, the western as well as the eastern country to be the effect of alluvion ; produced too by the same causes ; the rotation of the earth, and the planetary attraction of the ocean. The conception of this will be easy and simple, if, instead of confounding the mind, by a wide view of the whole continent as it now stands, we carry back our imagination to the time of its birth, and suppose some one of the highest pinnacles of the Blue Ridge to have just emerged above the surface of the sea. Now

whether the rolling of the earth to the east give to the ocean, which floats loosely upon its bosom, an actual counter current to the west, which is, occasionally, further accelerated by the motion of the tides in that direction, or whether this be not the case, still to our newly emerged pinnacle, which is whirled by the earth's motion, through the waters of the deep, the consequences will be the same as if there were this actual and strong current. For while the waters will be continually accumulated on the eastern coast of this pinnacle, it is obvious that on the western coast (protected as it would be, from the current, by the newly riven earth) the waters will always be comparatively low and calm. The sands, borne along by the ocean's current over the northern and southern extremities of this pinnacle, will always have a tendency to settle in the calm behind it ; and thus, by perpetual accumulations, from a western coast, more rapidly perhaps than an eastern one ; as we may see in miniature by the capes and shallows, collected by the still water, on each side, at the mouths of creeks, or below rocks, in the rapids of a river.

After this new born point of earth had gained some degree of elevation, it is probable that successive coasts of vegetation, according to Dr. Darwin's idea, springing up, then falling and dying on the earth, paid an annual tribute to the infant continent, while such rain as fell upon it, bore down a part of its substance and assisted perpetually in the enlargement of its area.

It is curious that the arrangement of the mountains both in North and South America, as well as the shape of the two continents, combines to strengthen the present theory. For the mountains, as you will perceive on inspecting your maps, run, in chains, from north to south ; thus opposing the widest possible barrier to the sands, as they roll from east to west. The shape of the continents is just that which would naturally be expected from such an origin ; that is, they lie along, collaterally, with the mountain. As far north as the country is well known, these ranges of mountains are observed ; and it is remarkable that as soon as the

Cordilleras terminate in the south, the continent of South America ends ; where they terminate in the north, the continent dwindles to a narrow isthmus.

However problematical this theory may be, no one will deny the ingenuity of its author.

Of the third and fourth letters, the subject is American eloquence ; and the sentiments of the author are comprised in these general remarks. 1. That our orators "have not a sufficient fund of general knowledge. 2. They have not the habit of close and solid thinking. 3. They do not aspire at original ornaments." To this censure exceptions might be made ; but we would gladly deny that the "remarks," even generally, are less just than severe. The author is one of the few who have dared to pluck a leaf from the laurel crowns, which still encircle the heads of Demosthenes and Cicero.

It is true, says he, that at school I learnt, like the rest of the world, to list, "Cicero the orator." But when I grew up and began to judge for myself, I opened his volume again, and looked in vain for that sublimity of conception which fills and astonishes the mind, that simple pathos which finds such a sweet welcome to every breast, or that restless enthusiasm of unaffected passion, which takes the heart by storm. Demosthenes, indeed, deserves the distinction of having more fire and less smoke than Tully. But in the majestic march of the mind, in force of thought and splendour of imagery, I think both the orators of Greece and Rome eclipsed by more than one person within his majesty's dominions.

That a critick, who has such views of excellence, should pronounce "far the greatest proportion" of American eloquence to be "puerile rant," or "tedious and disgusting inanity," is in no

degree surprising. We wonder only, that an expression of commendation has escaped his pen. His description of Patrick Henry, is that of a perfect orator.

The fifth letter was occasioned by a visit to "the site of the Indian town, Powhatan, the metropolis of the dominions of Pocahuntas' father." His description of the emotions excited in the minds of the untaught Indians, by the first arrival of the English, and the subsequent cruelties endured by these once happy natives, is highly eloquent and interesting ; but we are very doubtful of the efficacy of his project to obtain the forgiveness and affection of those, from whose fathers many parts of our country were most unjustly taken.

Were I president of the United States, I would glory in going to these Indians, throwing myself on my knees before them, and saying, "Indians, friends, brothers, O ! forgive my countrymen ! If you can, O ! come to our bosoms ; be, indeed, our brothers ; and since there is room enough for us all, give us a home in your land, and let us be children of the same affectionate family." It is not true that magnanimity can never be lost on a nation which has produced an Alknomack, a Logan, and a Pocahuntas.

Spirits of ancient Greece and Rome ! where are ye now ? In vain do we seek for a solitary evidence of existence among your degenerate sons !

"I myself," "she herself," "they themselves," "followed up," &c. are, at least, redundancies of expression, which are frequently used by our author, and often inelegant.

It is impossible to peruse the sixth letter without strong emo-

tions of pleasure ; and we are no less surprised than the author, that "such a genius, so accomplished a scholar and so divine an orator as James Waddell, should be permitted to languish and die in obscurity, within eight miles of the metropolis of Virginia." If all were such preachers, the influence of religion would be more widely extended.

It is the principal design of the seventh letter to sketch the character of Mr. Edmund Randolph. Though he is one who "leads the van of the profession" in Virginia, we should not, from this outline, prepare to hear him with high expectations. We presume that the first letters of this tour through the United States were written in Virginia ; else the author would not have said,

I have met with few persons of exalted intellect in this country, whose powers have been directed to any other pursuit than the law.

The eighth letter was directed from Jamestown, and written in an ancient church yard. In such a place, the mind naturally reverts to the past and anticipates the future ; and in recurring to "the busy, bustling crowd which landed there two hundred years before," his sentiments are animated and affecting.

Can publick spirit, can national virtue be expected in a state, where education is not only neglected, but treated with contempt?

They (the inhabitants of Virginia) have only one publick seminary of learning ; a college at Williamsburg, about seven miles from this place, which was erected in the reign of our William and Mary, and bears their name. This college, in the fastidious folly and affectation of republicanism, they have endowed with

a few despicable fragments of surveyor's fees, &c. ; converting a body of polite, scientifick, and highly respectable professors, into a shop-board of contemptible, *cabbaging* taylors.

And, then, instead of aiding and energizing the police of the college, by a few civil regulations, permitting their youth to run and riot in all the wildness of dissipation ; while the venerable professors are forced to look on in the deep mortification of conscious impotence, and see their care and zeal requited, by the ruin of their pupils and the destruction of their seminary.

The subject of the ninth letter is the power of genius ; and throughout this letter the author seems to have felt the influence of this power.

The remarks in the tenth letter, on the Spectator and on style, are, in general, correct and judicious. On the latter especially, we fervently wish that the sentiments of the author were more extensively diffused.

The expression *methinks*, though used by some good authors, is ungrammatical. There is as much authority for its use, as for that of the expression, *thinks I*.

To the volume are annexed the characters of the Hon. James Munroe, and of Mr. John Marshall, chief justice of the United States. The former is portrayed as "a living, an honourable and illustrious monument of self created eminence, worth, and greatness." The latter as "a man, who, without the aid of fancy, without the advantage of person, voice, attitude, or any of the ornaments of an orator, deserves to be considered as one of the most eloquent men in the world."

From this specimen of the talents of the *British Spy*, we form high expectations of the author. *

 MONTHLY CATALOGUE

OF NEW PUBLICATIONS IN THE UNITED STATES,

FOR SEPTEMBER, 1804.

The Editor readily acknowledges the imperfection of the present list; but wishing that this article may contain a sort of history of new publications in our country, he takes the liberty of requesting the aid of authors and publishers towards rendering it complete. If notices of their works and proposals shall be furnished, free of postage, they shall be gratuitously inserted.

NEW WORKS.

A compendious History of New-England, by Jedidiah Morse, D. D. and Rev. E. Parish.

An American translation of Pothier's Treatise on Insurance.

Kelley's Elements of Book Keeping. Published by Mr. James Humphreys, Philadelphia.

An abridged Church History of New-England from 1620 to 1804. By Isaac Backus, A. M.

A Dissertation on the Cholera Infantum. By James Mann, A. M.

Life of George Washington. By Judge Marshall. 1st & 2d vols.

A Scripture Catechism, or System of Religious Instruction. By a Clergyman.

NEW EDITIONS.

The works of Virgil, by Messrs. Pointell & Co. from the press of Messrs. Maxwell & Co. Philadelphia.

A neat edition of Goldsmith's Essays, two vols. by Messrs. Con-

rads, from the press of the Palmers. Philadelphia.

A neat pocket edition of Dr. Watts' Psalms and Hymns.

Sacra Privata, or Private Meditations and Prayers, by Rev. Thomas Wilson. Mr. Hilliard. Cambridge.

History of the Wars, which arose out of the French Revolution, with a review of the causes of that event, by Alexander Stephens, Esq.

An improved edition of Webster's Spelling Book.

IN THE PRESS.

Logan's Sermons.

PUBLISHING BY SUBSCRIPTION.

Orton's Exposition of the New Testament, in 6 vols. 8vo. at Charlestown.

American Annals, or a Chronological History of America, by Rev. Abiel Holmes, A. M.

Journal of a Tour to the Territory N. W. of the Alleghany Mountains, in the spring of 1803, by Rev. Thaddeus M. Harris.

Elements of General Knowledge, by Henry Kett, at Boston.

A new System of Modern Geography, illustrated with 7 maps. By Benjamin Davis.

Volney's View of the United States.

Guide to Domestic Happiness, and the Refuge. 12mo. at New-Haven.

Necrology ;

OR NOTICES COLLECTED OF PERSONS RECENTLY DECEASED AT
HOME AND ABROAD.

*"Death is the privilege of human nature,
And life without it were not worth our having."*

SKETCH OF THE LIFE AND CHARACTER OF THE LATE DR. PRIESTLEY.

(Continued from page 476.)

IN his publication of Hartley's Theory he had expressed some doubts as to the common hypothesis, that man possesses a soul, or immaterial substance, totally distinct from his body. For this opinion he had undergone obloquy as a favourer of Atheism ; but, as no personal imputation was of weight with him in the pursuit of what he thought to be the truth, he did not scruple, in 1777, to publish "Disquisitions relating to Matter and Spirit;" in which he gave a history of the philosophical doctrine concerning the soul, and openly supported the *material* system, which makes it homogeneous with the body. Perhaps of all Dr. Priestley's deviations from received opinions, this has subjected him to the greatest odium, and has most startled the true friends of reason and free inquiry, on account of its supposed consequences. The natural proofs of a future state appear to be so much invalidated by the rejection of a separate principle, the seat of thought, which may escape from the perishing body to which it is temporarily united, that he seemed to have been employed in demolishing one of the great pillars upon which religion is founded. It is enough here to observe, that in Dr. Priestley's mind, the deficiency of these natural proofs only operated as an additional argument in favour of revelation ; the necessity of which, to support the most important point of human belief, was thereby rendered more strikingly apparent. It may be added, that as he materialized spirit, so he, in some measure, spiritualized matter, by assigning to it penetrability and other subtle qualities.

At this time he also appeared in great force as the champion of the doctrine of philosophical necessity ; a doctrine not less obnoxious to many, on account of its supposed effects on morality, than the former. To him, however, it was the source (as he always asserted) of the highest satisfaction, both religious and moral ; and a number of his followers have found it, in like manner, compatible with all the best principles of human conduct. With his intimate friend Dr. Price, whose opinions in both the last mentioned points were radically different from his, a correspondence relative to them took place, which was published in a volume, and affords a most pleasing example of debate, carried on with perfect urbanity, and every token of mutual respect and affection.

Such was the wonderful compass and versatility of his mind, that at this very period he was carrying on that course of discovery concerning aëri-form bodies, which has rendered his name so illustrious among philosophical chemists. In the Philosophical Transactions for 1773, we find a paper containing "Observations on different Kinds of Air," by Dr. Priestley ; which obtained the honorary prize of Copley's medal. These were reprinted, with many important additions, in the first volume of his "Experiments and Observations on different kinds of Air," 8vo. 1774. A second volume of this work was published in 1775, and a third in 1777. To give the slightest view of the original matter in these volumes, would occupy more time and space than this sketch permits ; but it may with justice be affirmed, that they added a greater mass of fact to the history of aëri-form fluids than the united labours of all others employed upon the same

subject. Some of the most striking of his discoveries were those of nitrous, and dephlogisticated, or pure, air ; of the restoration of vitiated air by vegetation ; of the influence of light on vegetables, and of the effects of respiration upon the blood. In these volumes he did not attempt theory or systematic arrangement, thinking that the knowledge of facts was not sufficiently advanced for that purpose ; and he threw them out hastily as new matter occurred, in pursuance of his liberal principle already noticed, that fellow-labourers in matters of science should as soon as possible be apprized of discoveries which might put them in the track of making others.

The name of Priestley was by these publications spread through all the enlightened countries of Europe, and honours from scientific bodies in various parts were accumulated upon him. The votaries of physical science now, doubtless, flattered themselves that the ardour of his powerful mind was durably fixed upon the advancement of natural philosophy and chemistry ; but an intimation at the close of the last volume, of his intention to intermit those pursuits in order to engage in other speculative topics, sufficiently proved to all who knew him, that experimental inquiries could occupy only a secondary place in his mind. These other and more favourite topics, were the metaphysical theories, which have been already mentioned, and the theological discussions which he resumed with fresh zeal and industry. The continuation of his "Institutes of Religion ;" his "Letters to a Philosophical Unbeliever ;" his "Harmony of the Evangelists ;" and various tracts on moral and religious topics, marked his return to his former studies.

The term of his engagement with Lord Shelburne having expired, Dr. Priestley, with a pension for life of 150*l.* per annum, was at liberty to choose a new situation.

He gave the preference to the neighbourhood of the populous town of Birmingham, chiefly induced by the advantages it afforded, from the nature of its manufactures, to the pursuits of chemical experiments. It was also the resi-

dence of several men of science ; among whom the names of Watt, Withering, Bolton, and Keir, are well known to the publick. With these he was soon upon terms of friendly reciprocation of knowledge and mutual aid in research ; and their *Lunarian Club* presented a constellation of talent which would not easily have been assembled even in the metropolis.

He had not long occupied his new habitation, before he was invited to undertake the office of pastor to a congregation of Dissenters in Birmingham, upon which he entered with great satisfaction towards the close of 1780. He found a society cordially attached to his person and doctrines : and he merited their esteem by the most assiduous performance of all the pastoral duties. Some of the most important of his theological works soon issued from the Birmingham press. Of these were his "Letters to Bishop Newcome, on the duration of Christ's ministry" ; and his "History of the corruptions of Christianity ;" afterwards followed by his "History of early opinions." Controversies upon theological topics multiplied around him, to all of which he paid the attention they seemed to require. The warm disputes which took place on occasion of the applications of the Dissenters for relief from the disabilities and penalties of the Corporation and Test Acts, supplied a new subject of contest, into which he could not forbear to enter, both as a friend to toleration in general, and as one of the body aggrieved. His hostility to the establishment became more decided, and he *appealed to the people* on the points of difference, in his "Familiar Letters to the Inhabitants of Birmingham," written with much force, but with his usual disregard of caution.

Little has hitherto been said of the political exertions of Dr. Priestley, which, indeed, form no conspicuous part of his literary life. He had displayed his attachment to freedom by his "Essay on the first Principles of Government," and by an anonymous pamphlet on the state of publick liberty in this country ; and had shewn a warm interest in the cause of America at the time of its unfortunate quarrel with the mother country

The French revolution was an event which could scarcely fail of being contemplated by him with satisfaction. His sanguine hopes saw in it the dawn of light and liberty over Europe; and he particularly expected from it the eventual downfall of all establishments inimical to truth. Such expectations he was at no pains to conceal; and as parties now began to take their decided stations, and to be inspired with all the usual rancour of opponents in civil contests, he was naturally rendered a prominent mark of party hatred.

In this state of mutual exasperation, the celebration of the anniversary of the destruction of the Bastille, by a publick dinner, on July 14, 1791, at which Dr. Priestley *was not present*, gave the signal of those savage riots, which have thrown lasting disgrace on the town of Birmingham, and in some degree on the national character. Amid the conflagration of houses of worship and private dwellings, Dr. Priestley was the great object of popular rage; his house, library, manuscripts, and apparatus were made a prey to the flames; he was hunted like a proclaimed criminal, and experienced not only the furious outrages of a mob, but the most unhandsome treatment from some who ought to have sustained the parts of gentlemen, and friends of peace and order.

It would be painful to dwell upon these scenes. Suffice it to say, that he was driven for ever from his favourite residence; that his losses were very inadequately compensated; and that he passed some time as a wanderer, till an invitation to succeed Dr. Price in a congregation at Hackney gave him a new settlement. This was rendered more interesting to him by a connection with the new dissenting-college, established at that place. His mind, by its native elasticity, recovered from the shock of his cruel losses, and he resumed his usual labours.

(To be continued.)

BIOGRAPHICAL SKETCHES OF REV.
JOSEPH WILLARD, PRESIDENT OF
HARVARD UNIVERSITY.

President WILLARD was born at
Scarborough, on the 29th December,

1738. His father, the Rev. Samuel Willard, the minister of a Parish in that town, died while his son was a minor. His attachment to a literary life commenced when very young, but during his minority, his situation rendered an application to books impracticable. After he was of age, he determined to supply the deficiency of his early education under the tuition of the late venerable Preceptor of Dummer Academy, who delighted in aiding the genius and talents of his pupils, and in facilitating their advancement to literary eminence. So constant was the application of his pupil, and so judicious the employment of his time, that in eleven months he acquired a competent knowledge of the Greek and Latin Classics, and was admitted a student of Harvard College in 1761. While a student, he pursued his studies with unremitting assiduity, in every branch of literature then taught in the university: and when he received the degree of Bachelor of Arts, in 1765, he was unquestionably the best geometrician, the best astronomer, and the best classical scholar in his class. He had read most of the poets and historians of Greece and Rome; and so familiar was his acquaintance with the language of the former, that he wrote Greek poetry with facility and correctness. Wisely distributing his time among his various studies, none were neglected; and his manuscripts, when an under-graduate, were replete with calculations, the result of his progress in the sciences of geometry and astronomy.

In 1767 he was elected a Tutor of the University for the Greek department; the duties of which he discharged with uncommon ability; and on the 25th of November, 1768, he was elected a member of the Corporation; of which body he was an active and useful member, until the year 1772, when he settled in the ministry at Beverly. He considered the Bible as a sufficient and perfect system of theology; and he assiduously employed his great talents and profound learning in acquiring a correct knowledge of the contents of the sacred volumes. What he there learned, he seriously and affectionately

taught ; and he confirmed the truth of his precepts by a life blameless and exemplary. Averse to logical refinements and metaphysical subtleties in framing a system of divinity, his discourses were evangelical and practical, not attempting to teach others the opinions of men as doctrines of the Gospel. At Beverly, happy with his people, and respected and beloved by them, he continued until the year 1781, when he removed to Cambridge, and was introduced to the office of President of the University ; in which dignified station he remained during his life.

His attachment to the University, and his unwearied labours in promoting its best interests, are too well known to be mentioned ; and his success in extending and improving the objects and principles of public instruction, will ensure him the grateful veneration of posterity. To the subordinate governors of the college he was the companion, the counsellor, and the friend ; and to the pupils he was endeared as their instructor, their guide, and their father.

In private life he was cheerful, social, and hospitable ; an affectionate husband and parent, and a faithful friend—candid and liberal to others, he was severe only to himself.

As a citizen he loved his country, and was a zealous advocate for her religious and literary institutions, as exhibiting the only rational foundation for a mild, just, and equitable administration of government.

His moral character merits unequalled praise. Perhaps on no man did a sense of moral obligation operate with more force. What he deemed his duty, was inflexibly discharged ; and in competition with it, all considerations of ease, interest, and health vanished.

Placed by his office at the head of the clergy, his house and his heart were at all times open to them, and he was the object of their unfeigned attachment and reverence.

To distinguish and employ such uncommon worth and excellence, engaged the attention of various public societies in America and Europe. His own University conferred on him the degree of Doctor of Divinity. The Governors of Yale College honoured him with the degree of Doctor of Laws. He was

Vice-President of the American Academy of Arts and Sciences ; a Fellow of the Royal Society of Göttingen, of the Medical Society of London, and of the American Philosophical Society. He was President of the Massachusetts Congregational Charitable Society, incorporated for the purpose of affording relief to the widows and children of deceased ministers ; a member of the Society for propagating the Gospel among the Indians and others in North America, and of the Humane Society. On these societies he reflected back the honours they had conferred on him.

From his early youth he possessed great constitutional firmness and mental vigour, which continued uninterrupted by ill health until the year 1798, when he was seized with a distressing disorder, which endangered his life. He gradually recovered his health, and was again restored to his family, his friends, the University, and the publick, who fondly hoped he might be spared to them for many years. But alas ! how transitory are sublunary blessings ! On his return from a journey to Nantucket, for the confirmation of his health, he was arrested at New-Bedford by a fatal disease, which on the 25th September inst. terminated his important and valuable life.

Thus lived, and thus died, the learned, the pious, and the beloved President Willard—

.....*Cui Pudor, et Justitiæ soror
Incorrupta Fides, nudaque Veritas
Nunquam ullum inveniet parem.*

At Hanover, New-Hampshire, August 25, Hon. BEZALEEL WOODWARD, Professor of Mathematicks and Philosophy in Dartmouth College. Professor Woodward was born at Lebanon, in the state of Connecticut. In the 20th year of his age he graduated at Yale College, 1764. After a few years successfully employed in the ministry, he was elected a tutor in this University. Here he soon displayed such talents and improvements, such readiness of thought and ease of communication, that he was appointed to the office of Professor in Mathematicks and Philosophy. The dignity with which he dis-

charged the duties of his station is witnessed by all who have shared in his instruction. In the civil department, and as a member of society, he was no less eminent than as an instructor in College. We might also add his usefulness in the church of Christ at this place, of which he was long a worthy member, and high in the esteem and affections of his christian brethren.

His remains were interred on Tuesday the 28th. The Rev. Doctor Smith delivered upon the occasion a well adapted Discourse. The Officers, Trustees, and members of the College joined as mourners with the afflicted family, and the solemnities were attended by a very numerous collection of friends and acquaintance.

The alumni of Dartmouth will join with its present officers and members in deploring the loss of a faithful and able instructor. Those who visited him in his late illness have had a specimen of decaying greatness, alleviated by an approving conscience, and sustained by resignation and hope. The friends of science will lament the departure of one of its enlightened patrons. Society sympathizes with the bereaved family, retaining a lively sense of his publick and domestick virtues; and a numerous acquaintance will mingle their grief in bemoaning the loss of a sincere friend, a valuable citizen, and an exemplary christian.

At Concord, LEONARD MELLEN, Esq. of Charlestown, aged 28. The unfeigned regret, which all who knew this gentleman, have expressed at his decease, is the most eloquent tribute to his memory. Their sense of the worth of his character would be offended by the application of fictitious ornaments. His portrait needs no assistance from the pencil of imagination. To excellent endowments of nature, he added industry and ardent ambition. At the University in Cambridge, whose honours he received in 1797, he made rapid progress in literature and the liberal arts. His conduct, as a member of that seminary, evinced in the various relations which he sustained, the correctness of his moral sentiment, and the chastened and dignified sensibility of his heart. He was an early

and a valuable member of the societies, which there exist for literary purposes. Without the envy of his equals, he received from his instructors the laurel of superiour merit. After leaving the University, his progress did not disappoint the expectations of his friends and the community. He was esteemed an honourable practitioner of the science of the law. His influence in society was gradually extending; he was rising to share the honours which are due to real worth, when his progress was suddenly and fatally arrested. Unavailing were the tears of friendship, and the sighs of conjugal affection. We may, without murmuring at the law of heaven, indulge the natural expressions of grief, while we contemplate, in this instance, how brief and uncertain is the tenure of human felicity.

At Providence, R. I. Sept. 7, where he had gone for his health, Mr. JONATHAN HOMER, only child of Rev. Mr. Homer, of Newton, aged 21. If flattering prospects, most affectionate parents, purity of mind and manners, and the universal esteem of a numerous acquaintance could have ensured long life, this young gentleman would have attained a patriarchal age; but alas! the tallest and most useful plants are levelled by the tempest, whilst the grovelling weed escapes the blast, and thrives. His early escape from the contagion of vice and folly with which the world abounds, as far as it regards himself, is not to be lamented; but the sufferings of his parents, deprived of the hope and solace of their declining years, must be felt by every heart of sensibility.

In Philadelphia, Rev. Dr. JOHN BLAIR LINN, aged 27. He was distinguished by the early and brilliant specimens of his talents, in prose and poetry, perhaps beyond any writer this country has produced, and was the youngest doctor of divinity ever created in the United States.

At Frankfort, Kentucky, Rev. JOHN GANO, aged 78. In this pious and respectable old gentleman the Revolution

found an early, ardent, and indefatigable advocate. At the commencement of that memorable contest he joined the standard of freedom, in capacity of chaplain to the army; which post he held through the whole of the struggle. In the pulpit he eloquently demonstrated the justice of the cause, and infused into the minds of the soldiers a conviction of the importance of the contest in which they were engaged.—He was pastor of the Baptist church, in the city of New-York, upwards of thirty years, prior to 1788, at which time he removed to Kentucky.

On Tuesday, the 10th July, died at Paris, in the 74th year of his age, FRANÇOISE AMBROSIE DIDOT, born in the month of January, 1730, leaving two sons, Pierre and Firmin Didot.

This extraordinary man has brought the art of printing to a state of excellence unattained by any of his contemporaries, and, among the number of improvements perfected by his exertions, is the construction of mills for making fine paper, which he assisted not only by his zeal and activity, but by pecuniary contribution. Didot invented a press by which the workman is enabled to print, equally, at once, the whole extent of a sheet. He was also the inventor of many other machines and instruments, commonly used in printing offices, and all which have powerfully contributed to the modern advancement of the typographical art.

The elegant editions published by order of Louis XVI. for the education of the Dauphin, were the production of the Didot Press, as well as the Theatrical Selections by Corneille. The works of Racine, Telemachus, Tasso's Jerusalem, two superb Bibles, and a multiplicity of other inestimable works, each of which, on its publication, has emanated fresh beauties, and made nearer approaches to perfection.

Didot sedulously endeavoured to unite in his family every talent auxiliary to the Printing Art. One of his sons became a celebrated type-founder; and the voice of fame announces the superior rank which they both deservedly hold among the printers of the age. The fond father delighted to observe that he was excelled by his children;

while they dutifully ascribed their success to the force of his instruction, and the benefit of his example.

The life of Didot was the life of honour; his abilities are known and respected; and the following anecdote will prove the goodness of his heart:—In one of his journeys to the paper mills of Anonay he met an artist, who had introduced in France an improvement in the application of cylinders, &c. and believing that his ingenuity merited reward, exerted all his interest with government, but unfortunately when he was on the point of succeeding, the artist died, leaving two girls in the helpless state of infancy. Didot took the orphans in his arms, proclaimed himself their father, and kept his word.

At the age of 73, Didot read over five times, and carefully corrected before it was sent to the press, every sheet of the Stereotype edition of Montague, printed by his sons. At four o'clock in the morning he was pursuing his fatiguing occupation. The correctness of the text will therefore render this work particularly valuable among the productions of the modern press.

About 18 months since, he projected an alphabetical Index of every subject treated upon in Montague's Essays. He had collected all his materials, at which he laboured unceasingly; and perhaps too strict an application to his favourite study accelerated the death of this eminent artist and benevolent man.

At his seat in the environs of New-York, Commodore JAMES NICHOLSON, in the 69th year of his age. This gentleman was one of that band of patriots, who so eminently distinguished themselves during our revolutionary struggle. The services he has performed for his country will render his memory dear to every honest American.

Near Carlisle (Penn.) MARGARET HETHERINGTON, who gained a livelihood by carrying butter and eggs to Carlisle market, which, during half a century, she attended regularly on foot, twice a week, which amounted, in the whole, to nearly 100,000 miles.

At Poughkeepsie, ROBERT H. LIVINGSTON, Esq. aged 44. Early in life he became the foldier of his country, and was not seventeen when he was embodied with the force which filled that village, when the British fleet and army spread desolation along the shores of his native river. The two following campaigns he was an officer in the service of the state on the north-west frontier, and in 1780 received a commission attaching him to the corps of artillery in the army of the U. States. With that army he assisted at the siege of Yorktown; and only sheathed his sword when every sword on the continent was returned to its scabbard.

In Preston, (Con.) Mrs. ELIZABETH HERRICK, aged 79. She lived with her husband 61 years. She has left 9 children, 63 grand children, and 19 great gr. children.

At Brunswick, (Maine) Mr. TOBIAS HAM, aged 80. His living progeny, including the 5th generation, was 122. Seven sons attended his funeral, the youngest of whom was 50 years of age.

MEMORABILIA.

NEW-ORLEANS.—During the month of June last, there were 71 children baptized, 23 whites, 48 of colour; 2 whites married; 34 deaths, 12 whites, 22 people of colour. There is no register kept of the deaths of Protestants. A degree of health, unusual for the season, prevailed.—The mercury in Fahrenheit, during the above period, stood between 77 and 87 degrees. There had been plentiful showers;—the Mississippi, which had begun to rise the first of the month, had risen by the 30th about 4 feet. We learn however by a late arrival, that the yellow fever prevails at New-Orleans.

NEW-YORK.—During the month of Aug. last, there were 153 males born, and 139 females—there died 296 persons, of whom 43 were men, 115 boys, 48 women, 85 girls.—This statement is made from the returns of 39 physicians and 24 midwives.

Statement of BIRTHS in Boston, for September.

Male - - - - -	35
Female - - - - -	37
Sex not returned	8

Total, 80

DEATHS.

	M.	F.
Accident, 36 y.	1	
Atrophy, 5w. 56, 51ys.	2	1
Cholera inf. 1y. 11, 15, 18, 18, 15m. 6	2	2
Consumption, 61, 43, 38, 62, 18yrs. 2	2	3
Convulsions, infant,	1	
Cholera morbus, 59yrs.		1
Chronic diarrhæ, 66yrs.		1
Dropfy, 52yrs.		1
Dysentery, 84yrs.	1	
Enteritis, 39yrs.		1
Fever, bilious, 2yrs.		1
Fever, pulmonick, 2yrs.		1
Infantile complaints, 4, 5d. 3, 16m. 2	2	2
Old age, 83yrs.		1
Quinzy, infant,		1
Scarlatina anginosa, 28yrs.		1
Still born,	3	4
Tetanus, 10yrs.	1	
Suddenly, 36, 69yrs.	2	
Two boys, disease not reported,	2	

Total, 44 deaths: of which are,—adults, 7 males, 10 females,—and 27 children.

Statement of the prevalent diseases in September.

Among us, September is ordinarily the most unhealthful part of the year. The month past has borne the usual proportion to the summer months, but the whole season has been uncommonly healthy. Affections of the stomach and intestinal canal, as usual, have been the prevalent complaints. Of these affections, dysentery has been the most frequent. Cholera morbus, and cholera infantum have been nearly equal. Besides these, there have been a few cases of enteritis, colick, scarlatina anginosa, nettle rash, and rheumatism. Catarrhs have been frequent in the latter part of the month, and in some cases this disease has been so severe, as to require medical aid. Fevers have been unusually rare for the autumn. Typhus minor has been somewhat common; but cases of violent fever have scarcely appeared here.

SINGULAR SPECIES OF FISH.

On the 27th ult. a very singular and hitherto undescribed fish was caught in the river Mersey, in a net, by Thomas Whittle; when first taken it was of such uncommon brilliancy as almost to dazzle the sight, its colour consisting of the most splendid mixture of blue, green, yellow, and orange colour, blended together in a manner that produced a wonderful effect. It belonged to the class of fish, called *Chaetodons*, and although Linnæus and other naturalists have described 63 species, yet this seems to have escaped their observation. They are natives of the Indian and American seas, and this appears to be the first ever caught in Europe. It was sent to Liverpool Museum, where it is preserved so as to look as when alive.—*Glasgow pap.*

A CURIOUS EXPERIMENT.

If a tumbler be filled about one third part with water, and by attaching to it a string nine or ten inches long, you swing it backwards and forwards in the manner of a pendulum, the water will preserve its position, with respect to the brim of the glass, as if it were congealed like ice. Then pour in gently almost as much oil as water, and let the tumbler vibrate as before; a surprising phenomenon will strike the eye of the spectator. The tranquillity and even superficies of the water will be transferred to that of the oil. The subjected water will assume a turbulent appearance, elevating and depressing itself in the waves, which rise almost to the surface of the oil, yet never disturbing the tranquillity of that surface.—*London paper.*

CORRECT MEMORANDA.

Charles I. beheaded	Jan. 30, 1649.
Charles II. proc. king	May 8, 1660.
Louis XVI. beheaded	Jan. 21, 1793.
Napoleon proc. emp.	May 18, 1804.
<i>Duration of the</i>	<i>T. M. D.</i>
English Commonwealth	11 3 8
French Republick	11 3 29

According to a recent enumeration it appears that in this metropolis there are 346 places of worship, viz. 112 parish-churches, 58 licensed chapels and chapels of ease, 19 for foreign Protestants, 12 for the Roman Catholics, 133 meeting-houses and Methodist chapels, of various sects, dissenting from the established church, 6 Quakers' meeting-houses, and 6 Jews' synagogues.—*Lon. Pap.*

EDITORIAL REMARKS.

In the Restorator, No. 1. (see the 9th No. of the Anthology, p. 403. 2d col. l. 19.) for *scanned* read *seasoned*. In the present number of the Review, p. 507. l. 12. from beg. col. read *canoræ* instead of *cemoræ*. We are ashamed of such errors, not only because they are vexatious to readers, but because they justly displease correct correspondents. Whilst we thus apologize for the printers and ourselves, we hope, that our literary supporters will as little as possible exercise the patience of the former, by presenting their excellent sentiments and charming style in a fair hand.

Too late for this number came a poetical communication, in which with pleasure we recognize the author of "Pursuit of Happiness." (See Month. Anth. vol. i. pp. 279 and 325.)

Favours designed for the Anthology of a particular month, should be communicated before one half of that month has elapsed. If a warm friend of this infant establishment should cast his eye upon the last remark, we shall probably give our readers *The Theologist* No. 1. in our twelfth number.

Theological and Medical Speculations, and Legal, Commercial, and Agricultural Reports will be cheerfully received by the Editor, whenever they may be offered, and shall be properly incorporated with the work.